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THE VALUE OF A SCHOLARLY KNOWLEDGE OF THE NEW TESTAMENT TO AN EVANGELICAL PASTOR

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My grandfather Anderson was typical of the generation of American Christians who did their life-work between 1825 and 1860. He was not an educated man, but he was intelligent and eagerly interested in public affairs and in the progress of the kingdom of God. He knew his Bible from Genesis to Revelation. He read and pondered it daily. He knew large portions of it by heart. He had the inestimable treasure of spiritual insight, and, therefore, he knew the gospel and put first things first. It was a knowledge not to be despised. Rather for lack of it today, we suffer from a real ignorance of the Bible among both conservatives and liberals. Too many men today repeat party shibboleths or current learned talk without having made a first-hand study of the Book itself.

The fathers were right in thinking that a Christian and especially a Christian preacher must know his New Testament and that to know it he must have had the Christian experience that it enshrines, describes, and demands.

The New Testament is the story of the classical age of Christianity. Its glory is Christ. Practically all that we know about him, his life, his work, his character, and his teachings is contained in its pages. Its secondary glory is Paul, the greatest of Christians, missionary, administrator, thinker, author, mystic. Here we have our religion bursting forth from the first century in matchless power and with divine energy, the spring and source of that life-giving stream, which pours down through the centuries and is destined yet to revivify the whole earth. We rejoice to believe that as this river flows on, it will broaden and deepen, but there will ever be at its fountain-head a freshness, purity, and force to be found nowhere else. In the weary ages which have succeeded, the Church has been forced to return again and again to the mountain heights of the first century and bathe and refresh its jaded spirit in the limpid and life-giving waters of the primal pool.

As the time of the Revolution still determines and regulates our American democracy, so the first century forever laid down the course of development for our religion. And as American democracy has ever nourished itself on the Declaration of Independence and the Constitution, so Christianity has continually drawn fresh supplies of power and inspiration from the New Testament. Yet as American life has refused to be contained within the narrow limits of its classic period, so according to Christ's promise the Holy Spirit is leading the Church on to broader vision, yet ever in essential accord with the faith once for all delivered. The modern Christian finds himself in deepest fellowship with the Lord Jesus and Paul, yet he has long since abandoned the Jewish dress and the Græco-Roman shell.

This does not mean that we know our Lord less intimately than did those of the first century. Nay, we know him better, for the centuries have tried and proved him and have shown more clearly than his first disciples could have realized it the inestimable value and power of his personality and his teach-

ings. We see more plainly than they the Eternal in him. Indeed they confess that they were dull scholars and that the Lord often reproved them for their lack of insight and unbelief. What they report they did not wholly understand. The Gospels are underestimates rather than overestimates of Jesus. The fact is that the half was never told. And this is the secret of the amazing power that worked so mightily in the first century. Jesus was greater than the disciples picture him, or than we have thought. Instead of being smaller than represented, as some radicals delight to say, he was immeasurably greater. This is the verdict of history and of the ages.

Since this is true, the Christian minister's first duty is to know his New Testament. He must know his religion in its pristine freshness, purity, and power. He must know the Lord Jesus, not some conventional picture of him, and he must know Paul. Yet the fathers were right. He cannot know the New Testament, unless he has had a New Testament experience. This is as indispensable as an eye to a man who would drink in the glories of a sunset. To understand a great man or a great epoch, we must be in tune. Only the man of literary taste really enjoys Shakespeare. Only he who has music in his soul appreciates Beethoven or Chopin. Only the artistic see the beauty of a Raphael or a Holbein and wonder at their skill. So only the true Christian can look deeply into the spirit of that first great age of his religion. Just here many scholars go astray. Their eyes are blind; they cannot see things as they are or in their true proportion; they do not realize the possibilities of spiritual power at work in the souls of men and women.

Our churches expect and rightly expect their pastors to know their business, and the first item is that they should know their book. Just as a lawyer must know his Blackstone and Kent, as the statesman must know the Constitution of the United States, and as the physician must know his materia medica, the evangelical pastor must know his New Testament;

and I propose now to show the great value to him of *a scholarly knowledge* of it.

First of all, the scholarly pastor, like many of the fathers before him, will recognize that the New Testament is not primarily theology, but history and life; the history of a religious experience, of a wave of divine energy and power, of a mighty uplifting of our race to a permanent new plane of spirituality, so that words failed to express the wonderful change. "New creation," "demonstration of the Spirit and of power," "risen with Christ," "sitting together with Christ in heavenly places," "the unspeakable gift," are phrases by which the early Christians tried to picture the matchless blessing they had received. Throughout the Old Testament period God revealed himself to men as they were able to bear it and to take it in. The Old Testament saints caught the vision of God, but it was often partial, distorted, and confused by their sin and ignorance. Slowly they learned God better and better as his Spirit strove with them. The ages before Christ give us the story of an unfolding revelation, an *apokalupsis,* a gradual and partial unveiling of the divine glory. But in the Lord Jesus Christ the Sun of Righteousness appeared. The early disciples beheld his glory, glory as of the only begotten of the Father, full of grace and truth. Their reaction to their sight of Jesus and fellowship with him was a spiritual experience previously unequaled and unprecedented in the history of mankind. The Gospels tell us about it, and the Acts continues the tale. The rest of the New Testament, throbbing with the same mighty spiritual impulse, is filled with the earliest evaluations, interpretations, adaptations, and applications of it. It was the most important, critical, and vital period in the history of religion, and we must see it whole against the background of the Old Testament, of contemporary Judaism, and of the life and religion of the Græco-Roman world, till it debouches into the subapostolic age and the Catholic church. It is this wonderful experience which we are to trace, study, and understand, until

it lives again in us with such power that we can transmit it to our own and the coming generations. Theology is a by-product, important, indispensable, the queen of the sciences, but it is not the center. The center is the new life in Christ. And this new life must be the center of our interest and our study. We must always remember that the New Testament did not precede or create this new life. The new life preceded and created the New Testament, which is only the record of how the new life came into the world in Christ and how it developed under the power of his Spirit.

It is needless to point out how valuable this view of the New Testament is to our evangelical faith both positively and negatively. It founds our faith in the bed-rock of history and life, and sweeps away at one stroke a vast multitude of petty objections and difficulties, which need no longer perplex the man who gets this view of the matter. He simply rises above them all into the pure air of life and truth.

Now our point of view determined and stated, we inquire, how can we best study, understand, and appropriate this marvelous story of the new life in Christ?

The first thing to do is to read the New Testament, not a chapter a day or here and there, but to read it through as we would any other book, and that with new eyes and fresh attention. But reading is not enough. It is superficial at best, it tends to grow mechanical and tiresome. We must *study* the verses of our New Testament, ponder them, meditate upon them, search carefully and persistently for their hidden sweetness. And now I shall say something with which some of you will not agree. After we have pondered the Scripture for ourselves, if we are really scholars, we will read and study the best commentaries. Commentaries enshrine the spiritual insight and the learning of all the Christian centuries, concentrated on the passage at hand. He is surely an egotist or an ignoramus who thinks his own study and meditation sufficient, and lightheartedly dispenses with the accumulated riches of

the ages. I wish to give it as my deliberate opinion that the best commentaries are of inestimable value, that they are indispensable to a true study of the Scriptures, that they reveal priceless treasures in the storehouse of divine truth. Take an illustration. The seventh and eighth chapters of John were especially uninteresting to me. They seemed to me confused, metaphysical, remote, especially foreign to my feeling and thought, except for a few profound and striking phrases. New light broke on them when I discovered the theory of dislocation in John and pieced the paragraphs together in the new order proposed. This largely did away with the confusion, which had repelled me. Then I took my Greek text and my Thayer, my Meyer, Westcott, Holtzmann, Godet, and Reynolds, and worked through these chapters in the new order verse by verse, three to five verses a day, writing my own commentary as I proceeded. I wish to testify that for me for the first time these chapters began to live, to have meaning, depth, and creative power. I became thoroughly convinced that they mirrored a genuine background, that they were redolent of rabbinic Jerusalem and the days of Jesus' contest with Pharisaism in its own stronghold. Not only did the commentaries bring me their learned and spiritual store, but they primed my pump, gave me a fresh start, and quickened my own insight and feeling.

I admit that it is hard work, that it is more difficult to read Meyer and Holtzmann than Joseph Lincoln or Dorothy Canfield, but only hard work strengthens and sharpens the mind, rouses the spirit, and draws out the best in the man. Only laborious digging at last reveals the hidden ore. Many students and preachers sell their commentaries or at least leave them undisturbed on the shelves to deceive the minds of the half-educated who visit the study with the idea that the pastor is a scholar. Such men bore patient congregations with their seven or eight or five or six fixed ideas dished up in scarcely successful variations, or rehash the newspapers or possibly

popular books. Soon even they themselves become aware that they have run out of anything worth while, and seek a new people to afflict with their mediocrity after a turkey sermon on candidating Sunday. What the people want is the new life and the book that tells about it, they want the old truth served freshly and with ever-living power. The only method of supplying this is the *study* of the Book of Life, as one of the two or three major tasks of the preacher. This alone can supply through the decades of a ministry freshness, variety, life and power.

Furthermore, the scholarly pastor must know not only the detail of the New Testament, but he must know the great characters, Jesus and Paul, and must be able to analyze, simplify, and make plain the great teachings of his book.

It is comparatively easy to learn the career of Paul. There is Acts, the indispensable history, which must be supplemented at the right points with the autobiographical matter so carelessly and yet so richly spread in the epistles. This, of course, necessitates settling on a chronological list of the epistles. Romans is properly first in our New Testament, because it is the greatest and most massive of all the letters of the great apostle, but in either First Thessalonians or Galatians we really get our first glimpse of him.

In the case of Paul, the scholar is distinguished immediately from the superficial preacher in that he knows the history of Acts, the accepted chronological order of the epistles, when and how their material is supposed to supplement the Acts, and the geography, topography, and history of the first-century world in which Paul lived, traveled, and worked. But nobody knows the real Paul till he has dug out, commentaries at hand, verse by verse, the rich treasures of his epistles. The man reveals himself in his words. It is thus that we really come to know him, that eager vivid spirit, bold and yet sensitive, devoted without any limit to his Saviour and Lord, brooding over his children in Christ with more than a mother's affec-

tion, filled with faith, hope, and love. In his words which still vibrate after two millenniums, we can feel the beating of his heart, till our hearts beat with his. Peerless Christian! May we follow you as you followed Christ.

Both the career and the personality of the Lord Jesus are more difficult to understand than Paul's, though superficially they may seem simpler. Apart from a few outstanding events like the baptism, the transfiguration, the cross and the resurrection, few Christians and few ministers could give you so intelligible an account of our Lord's life as they could of Paul's. One reason is plain. For Paul we have the one straightforward narrative of Acts; for Jesus, we have four biographies, quite different from each other and probably none of them exactly chronological. These four portraits tend to merge into a composite photograph, popularly agreed upon, which is really a fifth portrait, like and yet unlike any of them.

Moreover, in the Synoptists at least, Jesus does not so evidently reveal himself as Paul does in his epistles, and I think that this is only less true in John. There is a reserve in Jesus, a sort of guarding of his inner secrets which we do not feel in the apostle. Yet Jesus is the fountain, indeed the center of our religion. To love him, to follow him, to obey him, and to know him is eternal life. We must spare no labor in study, no sacrifice in obedience, no suffering in discipleship which is necessary to this spiritual knowledge of our Lord and Saviour.

The difference between the scholarly and the superficial preacher is here quite apparent. The latter is quite satisfied to talk without much study on the isolated incidents of the Gospels, the other seeks to know the life of Jesus as a whole and the place of each incident historically and psychologically in this whole; in other words, to get the genetic connection and to know the relative importance of the various items. He desires to understand how the Master's life and career developed from the baptism to the cross. These two types of

preachers are differentiated by the slightest examination of their methods of study of the Gospels. Only the scholarly preacher holds constantly in mind the wide differences between John and the Synoptists even from the view-point of the most conservative scholarship. John does not tell the same stories that his three predecessors did. He tells new ones and adds another portrait of Jesus and his career to the Gospel art gallery. The scholarly preacher never thinks of studying the Synoptists except with a good harmony, and as he uses it with caution and reserve, he has in his mind some theory of the Synoptic problem, which at least makes Mark the backbone of the narrative of Matthew and Luke and traces most of the discourse matter of Matthew and Luke to a more ancient source. If in addition to this, he will keep thoroughly in mind the topical character of most of the first half of Matthew and the unchronological arrangement of the great central section of Luke, these few fixed points will relieve him of the great majority of the troubles which harmonizers have found, and will give him confidence in the general trustworthiness of the Gospels. Of course a multitude of superficial preachers gaily sail through the Gospels without a thought of rocks or shoals, till some stormy day in a Bible class an inquiring mind wrecks them on some passage or other. Others, less superficial, desire at least a chart and their bearings.

But as in the case of Paul, it is only by the careful study of Jesus' *words,* verse by verse and paragraph by paragraph, that we come to know his spirit. They are simple, homely words, words of the family, of the workshop and the field, not of the school, words of life and insight, sane, wise, penetrating words, chaste, and pure, deeply serious words in which the fate of men and nations trembles. They have a ring of certainty and final authority. They bring us before the bar of truth and there all our flippant excuses die upon our lips. They present to us the mirror in which at last we see ourselves just as we are. And yet they are words of gentle friendliness too,

of loving invitation, of boundless blessing, but we deeply feel that there is in them no compromise with sin. Here we stand in the presence of holy love.

They are truthful words, wonderful words. The longer we study them the fresher they seem. Familiarity with them only makes them simpler and stronger. We are convinced that in our time the world has only just begun to understand them, and that to live them would mean a new and nobler age. They have eternal and exhaustless power. In them we find the heart, the holy purpose, and the unspeakable grace of the Father and of the Son. As we study them and allow them to sink into our hearts and direct our lives, we know that Jesus Christ is our Saviour and the Saviour of the World.

The new life in Christ, though primarily a life-fact, follows the analogy of physical life in having a philosophy of its own. The birth of the child, for instance, fundamental life-fact though it is, depends on certain acts, facts, and invariable sequences, and the new physical life thus begun, demands for its support certain conditions. So the new spiritual birth and the new spiritual life have their presuppositions, laws, and explanations. In one sense the new life is primary and these are secondary, but in another sense, the presuppositions at least may be primary after all, since except for these fundamental acts, facts, and laws, there could not be any new life. Moreover, we must remember that in speaking of the new life, we are dealing with the spiritual sphere. We should purge our thought of the physical, and remember that we are now exploring spirit, motive, feeling, will, intellect, and truth. All are involved, but truth is here of special significance, as the element which precipitates that new attitude of mind and heart which is capable of receiving the new life. As the photographer must sensitize the plate with certain chemicals before he lets in God's sunlight to make the picture on it, so the preacher must prepare the hearts of men with spiritual truth before the living power of the Spirit can imprint on their

hearts the image of Christ. Truth is therefore of great importance in the spiritual life process. Consequently we ask what truths does the New Testament present as essential to the new man. You see that we are inevitably back in theology.

In dealing very briefly with this subject, I shall be compelled, perhaps fortunately, to forego comparison and contrast of the teachings of Jesus, Paul, and other New Testament writers. They looked at things from considerably different points of veiw, but after all I believe that the New Testament, speaking in the large, gives us a unified body of truth. The more radical scholars twenty years ago came to the conclusion that John was Pauline, and some of the latest books from the same quarter are asserting the substantial agreement of Jesus and Paul. It is well to know that the recent savage attacks on Paul by belated liberals are out of tune with the advance-guard of scholarship. The tendency now is to stress the fundamental spiritual unities of New Testament teaching rather than to emphasize the differences between Jesus, Paul, and the rest.

What we need most is not the minute differentiation of points of view, but the unification of the New Testament teachings. Simplification is the watchword of the hour. We must get out of the variety of image, illustration, statement, and personal equation the seven or eight great truths of the book, which are of preeminent importance, and translate them plainly into modern thought and speech.

For instance, our fathers and many of us spent weary years differentiating and discussing the Pauline terms, justification, forgiveness, reconciliation, redemption, adoption; but how much more illuminating it is to see that they all refer to the one great experience by which we enter into fellowship with God in the new life! To be sure, the fathers were right. These terms show different view-points, or better, express different aspects or possibly stages of the same thing. They are really different illustrations, justification from the life of

courts, forgiveness from the status of creditor and debtor, reconciliation in the sphere of personal relations, redemption from the slave-market, adoption from the well-known custom of Roman life. Some one has called the study of these minute differentiations "manicuring our theology." Proclaiming the great underlying fact plainly in modern speech is far more important.

How illuminating it is to the confused and groping Biblical student to understand at the very beginning that most of our New Testament and Christian language is figurative and not literal. In our teaching we are dealing with things that are absolutely unique. God, man's relation to him, what we call his law for want of a better word, the new life, have no real parallels in our world. The best we can do is to express them in the terms of human relationships. So men call God Judge, King, Father, but no one of these words altogether expresses him, all are partial and indeed limiting, while our adjectives eternal, infinite, and absolute are simply gropings after truth and are more or less misleading. What we have said of God is true of all the great facts and experiences of the spiritual life. The early Christians and we exhaust language and illustration and hunt eagerly for new expressions to set forth these unique realities.

The time has now come to state what these great New Testament teachings are, many of which also stand on the Old Testament page. I think that they may be reduced to eight, though each of the eight is rich with many secondary truths of high value.

1. The foundation of all religion is *God,* revealed supremely in *Christ,* at work in the world and in the hearts of Christians by his *Spirit.*

2. His Law. God is a moral Governor. Man is responsible to him, hence the seriousness of life.

3. Man's sin, and all its consequences in this world and in the next.

4. God's love, his fatherliness, grace, forgiveness, reconciliation.

5. The cost of redemption to God in suffering: the Cross. Every human being dear to God.

6. The new life, which is eternal life and which is salvation, beginning with a new birth. This is a pure life of love to God and man, of single-hearted obedience to God, of self-sacrificing service to men. It is the gift of God.

7. The entrance into this new life is by faith alone. It involves that change of mind and heart, which we so unfortunately translate repentance, and an entire surrender in sincere trust to Jesus Christ, to be his, to love him, to obey him, and to follow him even at the cost of life. This brings us into union with Christ, so that we share his life, his power, his purity, his purpose, and his fellowship with God. Faith has to do not only with the beginning of the new life, but with the new life in its whole extent. It is a life of faith. This is heart religion, pure and simple.

8. The Kingdom of God, the sphere and the body of men in whom God and the new life reign. There is no essential difference between the Kingdom and the broader New Testament conceptions of the Church. The local church is the organized unit of the spiritual Kingdom, made up only of those who have entered that Kingdom. The fundamental function of the Kingdom is to propagate its new life throughout the world. This it will do by its very nature as love. Its method is prayer and the proclamation of this good news by life and word of mouth. Its victory is assured and is the goal toward which all history tends.

So we can state these truths briefly and summarily: (1) God, Father, Son, and Spirit. (2) Law. (3) Sin. (4) Grace. (5) The Cross. (6) The New Life. (7) Faith. (8) The Kingdom.

Simplification, not a confused forest of learned details, is the consummation of scholarship. To see the main roads

easily and to keep them clear is the business of the gospel preacher.

This scholarly knowledge of the gospel by one who has experienced it in his own life is one of the great sources of spiritual power. The reasons are plain. It gives the gospel preacher:

1. *A Vision,* a comprehensive, broadening, inspiring vision of God, of his great purposes of grace in Christ, of the new life which he implants, and of the certainty of its ultimate triumph.

2. *A Fellowship* with the Lord Jesus Christ, with Paul and the New Testament saints, richer and deeper than any superficial reading or uninterpreted experiences can bring. The scholarly preacher is never alone. He knows that he is surrounded by a great cloud of witnesses, and runs the race-track hallowed by the feet of millions of the best of men. He realizes his solidarity with the centuries and with all living Christians, knows himself as a part of a great army and a great cause.

3. *A Purpose,* the life-purpose of Jesus, the highest, holiest, most beneficent and far-reaching purpose ever vouchsafed by God to men. The work of the evangelical pastor is the best work in all the world, fundamental to the happiness and progress of our race, and the eternal good of mankind.

4. It finally gives *Clearness and Directness.* The value of these to the evangelical preacher can hardly be overestimated. To know the truth in its sharp outlines, and to be able to present it to men so plainly that a wayfaring man, though a fool, can not err therein, is a priceless asset.

These four make up the elements of Spiritual Power: The vision of God and Christ, spiritual fellowship with Christ and the saints, high spiritual purpose, and lastly, a clear understanding of the simplicity and directness of the message, which will enable us to preach plainly and forcefully.

Far be it from me to claim spiritual power for the scholarly preacher only. Many great and holy men in past cen-

turies and in our own have been mightily used of God, though they had no scholarly training. But, like my grandfather Anderson, they *knew* their Bibles. It is undeniable that many enter the scholarly path, and get lost in the forest of ideas and the fogs of doubt, and never do anything of value. My only contention is that the man of deep Christian experience, who will add to the real knowledge of the Bible which the fathers had, the knowledge which evangelical modern scholarship can give, will definitely increase his spiritual power. My object will be gained if I can help some evangelical pastors to see more clearly what the Christian gospel is and can induce them to add to their present power the power that comes from long and deep study of our New Testament.

THE CHRISTIAN LAW OF PROGRESS

President MILTON G. EVANS
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THE words change, development, progress, and evolution have each a different history. The ideas they represent may be roughly sketched as follows. Change is primarily applicable to the inorganic world, secondarily to organisms and to human society. It implies a mechanical analysis of objects.

Development is the word applicable to the organic world where the idea of growth is uppermost in thought. It suggests a biological analysis of objects. In this it differs from change. Water, for example, as liquid and as steam and as ice, is always what chemists know as H_2O. This is change, from liquid to steam or ice, but no growth. The acorn grows rather than changes into the oak. There are, however, chemical and physical changes in the process of growing.

Progress is the word applicable in the human social world. It is the word that describes the mind making a psychological analysis, rather than a purely biological one. Progress is a distinctively human concept. It belongs to man as an idealizing being. It involves value judgments and implies a goal to be reached. In short, the idea of progress is the mind thinking in terms of purpose and design. And such sort of thinking includes the ideas of unity, continuity, and value.

Evolution is the word coined to interpret the ideas of change, development and progress genetically and to relate the results of mechanical and biological and psychological analyses in a unifying concept. It is the endeavor to interpret simply and comprehensively all facts presented by investigation of nature and of human history so as to make them self-consistent to a mind that thinks in terms of efficient and final causes. That is, evolution is an appropriate term to describe a philo-

sophical analysis of the universe as known. As such it was an idea in the minds of constructive thinkers of Greece and of India, but today it is much more inclusive and comprehensive. This difference in the meaning of words makes it somewhat easier to evaluate the opinions of writers from Francis Bacon to the present day, who have seriously reflected upon the idea of progress in human history. Evidently evolution and progress are not synonymous. The whole is greater than any of its parts. It is useless to debate the fact of evolution, until the fact or the possibility of progress has been established. It is easy to affirm the necessity of progress, in spite of evidence to the contrary, when the idea of progress is linked to evolution biologically conceived, and society by a cosmical and inexorable law imagined to tend toward conditions of industrial, economic and political well-being where egoistic and altruistic impulses will find stable equilibrium. The situation is not relieved by describing progress as a spiral rather than rectilinear, as marked by eddies that to a close by-stander give false impressions as to the real direction of the current, or by any other illustration taken from mechanics or biology. Such illustrations may throw light on a particular problem, or possibly for a moment silence an objector, but do not solve the question whether human history has in fact progressed. That the answer is not necessarily affirmative is attested by the facts that some notable thinkers deny that humanity has advanced in morals, or can advance, except by such short steps so slowly taken that any amelioration whatsoever may not reasonably be expected until the remotest future, and that others affirm decadence rather than progress to be the truth in regard to human history. But either the doubt or the denial of progress is a tribute to the doubter. He has erected a goal to be attained that only a few if any have reached; he denies that the goal can be adequately described in material betterment, improved economic conditions, juster forms of government, or wider diffusion of education. The World

War is cited by many as conclusive evidence that the world is getting worse in spite of a temporarily ameliorating effect of the life and teachings of Jesus.

After nearly two centuries of serious reflection upon the problem, from Jean Bodin until now, the general conclusion is that no general law of progress has yet been ascertained. The reasons are obvious. First, the human facts are too recent in time and evaluation of facts too subjective to make a scientific generalization possible; secondly, the nature of the facts makes laboratory experiments impossible; thirdly, the object of investigation, human society in the aggregate, is an exceedingly complex problem; for the study of history is the study of mind in all its manifold reactions to a constantly changing environment, both actual and imagined.

But the serious thinking of the centuries has not been fruitless. Aristotle's contribution to philosophy has become an instrument of thought without which no thinker philosophizes. The idea of *purpose* in the metaphysical speculations of the Systematic Period of Greek philosophy is evidence that "man is the measure of all things" in a more profound sense than Protagoras affirmed. Man thinks with reference to ends. He wishes for other things than he possesses. The mere biological impulse of "the will to live" is reenforced by creation of ideals that objectify themselves. That is, standards of value arising out of satisfactions enjoyed are set up. Achievements have been registered. Value judgments have been vindicated by experience. Amelioration is an experienced fact. But other goals are at once erected. Whatever the goal may be, it is conceived in terms of human welfare.

The question at once arises, What is human welfare? Evidently it is manifold. Accordingly, a variety of goals become possible to human thought and endeavor. For human need and the character of the exciting stimuli determine the character of the end sought at any given moment. In every case the goal selected is "the good" to be desired. The prob-

lem becomes complicated when "the good" to be secured is sought both by the individual and the social group of which he is a unit. The social unit may be a family, or a tribe, or a nation, or the sum total of the human race. The needs and exciting stimuli of one may not be those of another within the same social group, and so there is no agreement as to the end sought; and the disagreements endanger "the good" of the whole. It is no wonder, then, that value-judgments differ; and sociologists have not formulated a general law of progress. For no formula can be framed until certain undoubted tests or criteria of progress have been accepted. But tests vary with the philosophic theory adopted, and with the goal erected. Economic ends employ economic tests; political ends, political tests; industrial ends, industrial tests; esthetic ends, esthetic tests; educational ends, educational tests; intellective ends, intellective tests; moral ends, moral tests; religious ends, religious tests, etc., etc. Nor do all these reactions and activities manifest themselves in equal quantities, nor operate with equal velocity, so to speak, nor, because of value-judgments, are they deemed of the same quality. They all constantly interact, and under varying conditions one goal is sought to the neglect of others. So that one phase of human culture may progress at the cost of another; hence, the well-worn phrase "the costs of progress." But it is the cost of progress that has made literature in drama and in epic and in history. It is the cost of progress that occasions the pessimist and nerves the optimist to heroic achievement. It is the cost of progress and the conditions of progress that are announced in the Christian Law of Progress, "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal." This biological illustration if believed to be true in human relations estimates cost, for it is what men call death that creates the problem. The so-called death of a flower may cause

us sorrow if we are content with that flower only, but if we expect seed and other flowers in the days to come, the passing away of the flower that delights for the hour with fragrance and color and form has value that far outweighs sorrow. In the world of organisms biological death is inevitable for perpetuity of the species, and man as a biological organism is no exception. But physiological death is not only the condition of perpetuation of species, but also the condition of modes of existence other than the object that dies. Millions of microorganisms by dying formed rock strata from which we quarry our building material; and the food supply of the higher forms of life depend upon the death of the lower. If scientists classify living organisms in ascending series from lower to higher and see progress in the ascent, the cost of progress is written large from protozoan to man. The purposive character of death is basal in the cosmic process from the beginning, and man ought not be surprised if he is no exception in the world-order. But he is surprised and perplexed and terrified. Perplexity and terror arise though from the fact that though he is a primate zoologically, he alone among primates has the power of regulating conduct by ideals; has constructed a world of ideas, where the idea of moral compulsion is regnant; has set up a contrast between what is and what ought to be, so that another existence than this he knows holds for him values that make his present existence intelligible. In brief, in man the biological *must* that inheres in organisms in order to guarantee future organisms becomes the *ought* that conditions the persistence of ideals even though the organism physiologically conditioning ideals perish. For the feeling of " oughtness " is an ultimate, an unanalyzable experience. It is in consciousness immediately as though a voice commanded. It transcends all considerations of expediency and utility and sensuous enjoyments. It is the experience where theonomy and autonomy are identical. There is but one law for him and for God. Hence, it is that the moral is the criteria even of religion, as

it is of other phases of culture. The common expression, "The voice of conscience is the voice of God," is history's verdict that the feeling of oughtness attests a mode of life that is unconditionally valid; that is the only criterion for the worth of the whole man; that concerns the within rather than the without, the will in its inner forms of intentions and motives, rather than in externalized conduct.

Jesus assumed this imperial quality of the moral feeling in his hearers. In controversy with them he threw them back upon the deliverances of their own moral judgments. "And why even of yourselves judge ye not what is right?" He expected but one answer, the answer of the *ought,* when he asked such a question as, "Ought not this woman being a daughter of Abraham, whom Satan hath bound, lo, eighteen years, to have been loosed from this bond on the day of the Sabbath?" The unspoken answer of those who do not the *ought* is the feeling of guilt within expressed in the blood-red of shame on the face without. And guilt is the human testimony of man's capacity to give the moral law the preference against inclinations begotten by either biological or social inheritance. That is, he knows that he has failed to summon all the energy of which he is capable in making the decision. He has not made the moral law of which he is aware the criterion of his life. Yet he knows this is the goal of endeavor, the only path to good—the ultimate goal for men.

The idea of the good or the moral law is abstract. The goal is too indistinct for man to discern clearly. He knows *that* it is; he argues about *what* it is. It must be made concrete in human experience. Personal moral perfection must be made a fact in history. This is the goal Jesus set for himself. He made the will of a God who is Light and Love and Holiness the law of his life. Out of the various ends possible in ordinary individual experience he selected the moral and religious as the end for himself. For to him the moral and religious could not be dissociated. "There is none good but

God." To see the morally good and to seek God is to walk in the same path. To create a moral ideal in the mind, to personalize it as holy and loving and purposing Will, and to surrender to its demands in individual and social life is the highest vocation possible to man. And Jesus made this his vocation. It is here in the region of the will that the biological analogy of harvest through death fails. There is a must in the psychical life that does not operate in the inorganic and the organic world. It is the must of a consciously selected and consciously willed ideal that guarantees human progress. While both in organic and in social life death makes a future possible, in organisms a death is not willed, in history it is deliberately chosen. Herein lies the difference between death conceived as a cosmic law of development and death conceived as the Christian Law of Progress. The latter differs from the former as the psychical differs from the physical. The seed corn does not choose death when an alternative is presented. Men do. They feel they must. There is no alternative. But it is choice between bodily organized life and the ideal. Two selves strive for mastery, the actual and the ideal. The actual chooses death, and the ideal lives. Lo, the ideal proves procreative. In truth it is more dynamic in producing a succession of moral heroes. History has been recorded long enough to warrant the belief that tragic as is the cross of Calvary, far more tragic would have been the crucifixion of the ideal, had Jesus yielded to the temptation to save his physical life. The only tragedies in life are those of dead ideals. Esau could not make history with a mess of pottage as his goal; Judas has no creative power with thirty pieces of silver as the price of cherished hopes. Jesus' indifference to food, to clothing, to family attachments, to political power, when these were presented as alternatives for choice, actualized in human history his conviction that man is more than any interests whatsoever that concern the temporal and the external. In the death of Jesus the age-long cry, "Who will show us

any good?" has found an answer. "Go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me." A life to be eternal must have the moral quality of God, and to discover God's character is to abandon goods in order to seek the good in the Good Teacher. The Good Teacher had not one law for himself and another for his pupil. The moral imperative in a universe ruled by Holy Love is one. The experience of eternal life is an inner personal life built up out of possible human experiences, and the Good Teacher showed how it is done. The pupil must follow, even though it means parting with what he prizes most highly. In the case of the lovable young ruler, it certainly meant parting with material possessions. Almost as certainly it meant death, unless he should momentarily prove disloyal and deny his own discipleship, or perchance betray him for a paltry price, or in frenzy of disappointment join the rabble crowd in the cry, "Crucify him, crucify him." To follow Jesus to the end meant to witness the triumph of the will to die over the will to live; the victory of the ideal of Jesus over the ideal of man; the proof that a preferred sacrificial death is possible and therefore imperative in human history. The goodness of God in history is nowhere more manifest than in Jesus' own power to resist the temptation to save himself and in the providential absence of brave Frankish warriors to rescue him from his enemies. In His own well-beloved Son He has demonstrated the potentiality of human kind. Tempted in all points as men are tempted he passed through life unstained. This actuality in human experience presents an attainable ideal and makes moral inertia impossible. Jesus has made such a death as his the world's ethical ideal just because he willed it. His imitability guarantees the moral progress of the race. Values the earliest Christians mediated to their contemporaries and to all subsequent generations issued from Jesus as exemplar in conduct. Paul, who knew him not after the flesh, became an example to his

converts in imitating Christ in joyful endurance of suffering. (1 Thess. 1 : 6; 2 Thess. 3 : 5.) Censorious hearts were made tender, as they recalled the meekness and gentleness of Christ. (2 Cor. 10 : 1.) The measure of Christian love is that of Christ, who surrendered himself to death. (Eph. 5 : 2.) Motives that prompted the incarnation must be operative in the followers of Jesus. (Romans 15: 3-11; 2 Cor. 8 : 8; Phil. 2 : 5-8.) In short, the standard of human perfection is "the measure of the fulness of Christ" (Eph. 4 : 13), or "the fulness of God" (Eph. 3 : 19). Endeavor to imitate such an One inevitably purifies. (2 Cor. 3 : 18.)

This One has by his voluntary death shown what is the Good and how to reach it. Its fruitfulness in creating imitators is attested by the number within the Christian church who have not counted life dear. The blood of the First Witness has produced a harvest of witnesses to the truthfulness of the Christian Law of Progress. From the first century to the present the cross has beckoned all who knew the story of Jesus, and progress has been assured by thousands, who have felt the lift in Christian ethics of the One who freely gave his life for them. They know that it is the freedom in the giving that has value for *them,* for they alone feel the power of its upward pull.

> Wait there, wait and invite me while I climb,
> For see, I come! but slow, but slow,
> Yet ever, as your chime,
> Soft and sublime,
> Lifts at my feet, they move, they go
> Up the great stair of time. [1]

It is this "moral imagination," a fine phrase of A. J. Balfour,[2] that uses the results of the scientific and philosophic and esthetic imagination to build out of the service of Jesus a better self and a better society. Thus conceived, the Chris-

[1] Quoted by Francis G. Peabody in "Jesus Christ and the Christian Character," p. 254.
[2] "Essays and Addresses," second edition, chapter 8.

tian does not disparage any form of culture, but he is not a slave to it. He is not an ascetic, despising wealth and knowledge and social prestige, but his life does not consist in them. He is not a theoretic sociologist, regulating the conduct of others by subordinate ends, but chooses for himself pursuit of higher ends, for which the lower may not be even the means. For him there is a house not made by hands, clothing not fashioned by mechanical skill, culture not measured by material standards, even though the streets be of gold and the walls of alabaster. Thus conceived the Christian thinks of progress to be a high moral adventure, a call of the unexplored wide horizons of human possibilities. He sets sail to seek a new world, a kingdom of righteousness. He feels that successful completion of the voyage is not predetermined by any principle inhering in the causal or telic order of the universe, but in his own act. The only guarantees of progress are the human wish and will to perish in order to secure progress. This means the death of organized forms that ideals that organized the forms may live. Jerusalem and Athens and Rome have not been destroyed because city walls were leveled and contemporary cultures perished. Archæologists are unearthing coins and foundation-stones and implements and inscriptions, but not ideals. They were never buried. They entered the lives of a few contemporaries, who held fast to them even to the death, and in dying bequeathed them to worthy successors. Human volition is the efficient cause in human history.

A century ago in America theological determinism was rejected as not a valid philosophy, and whole tribes and nations have felt the thrill of self-determination. Today in the Near East both theological and biological determinism are set aside as an educational theory, and William James and John Dewey and Henri Bergson are hailed as prophets of a new educational system. At the inauguration of Miss Kathryn N. Adams as President of Constantinople Woman's College, Ismail Hakki Bey in a significant address used these words:

The great philosophers Bergson and William James form the two poles to which our thoughts turn, and the fact that we have invited John Dewey as an adviser in educational matters shows our respect and admiration for American ideals and civilization. We believe that American civilization is high and free, and therefore that American education must be high and untrammelled. . . Education in America is not an educational theory, but is an education of action, life, and freedom. These are the reasons why we respect America.

"Action, life, and freedom" are hopeful words in a Mohammedan environment. If given a Christian content they mean progress, and the American men and women teaching in the Christian colleges of the Near East are illustrating the meaning of the words. Some have illustrated it by giving life not only in years of service but by a martyr's death. When a Moslem comes to understand disinterested love, he knows that America is not seeking theirs but them. He then will know that action, life, and freedom characterize Americans who have accepted the Christian law of progress as well as the pragmatic theory of the will. For the will to be free is to be free to endure the shame and the cross with joy. Christian action and life and freedom are "in Christ," a sphere of life in which the moral law loses its character as law imposed and becomes a power within who works after the counsel of his will. (Eph. 1 : 11.) This religious conviction that God wills social progress only on condition of Godlike suffering for others makes the Christian Law of Progress rational in theory and workable in practise. It supplies that which is lacking in any theory of progress formulated without reference to Purpose other than human and without reference to accomplishment elsewhere than in the flesh.

Humanity can move forward only as it generates imagination, moral imagination, clarified by untrammeled critical thought, daring imagination based upon facts and enlarged by scientific faith. Only when the majority of a social group are provided with the means of finding out truth for themselves and actually develop the capacity for constructive thought can we hope to realize the noble vision of the idealist. If that dream of a

society made up of *contributive types of personality,* real aristocracy, universal aristocracy, coincides with some Divine Purpose, so much the better. If not we must travel the road alone. For along that road lies the only hope of achieving mastery over blind drift. [3]

The Christian sociologist believes the future is conditioned upon "contributive types of personality," types illustrated in the martyrs who have been the most potent contributive personalities. He believes also that his Law of Progress coincides with a Divine Purpose for him and for the race. For this reason he works; for this reason too he works with "fear and trembling" (Phil. 2 : 12, 13). There is no certainty in the outcome unless divine and human wills cooperate. The certainty of progress is reached only when the human assents to the Divine in Gethsemane: "Nevertheless not my will, but thine, be done" (Luke 22 : 42).

[3] Todd, "Theories of Social Progress," p. 487.

JOHN ALBERT BROADUS—SCHOLAR AND PREACHER[1]

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THE history of Christian preaching from the beginning presents, although somewhat rarely, the combination suggested in the title of this article. The apostle Paul was a master of the rabbinic learning of his time, together with some elements of a more general culture, and he was a preacher of marked ability and power. Among the Church Fathers the most eloquent of them all, John Chrysostom, may perhaps be rated among the scholars of his time, for both his general and Biblical culture were above the average. In the Middle Ages the combination of scholastic lore with preaching ability was represented by a number of men, of whom Bernard of Clairvaux may be taken as a fair example. Among the great reformers both Luther and Calvin are conspicuous instances. In the seventeenth century in England great Anglican and Puritan divines present many cases of the combination. In the eighteenth century in England Tillotson and others maintained the tradition, but perhaps it found its most illustrious representative in John Wesley, the Oxford scholar and popular evangelist. In the nineteenth century a number of scholars, in most of the European countries, were also effective and popular as preachers.

In America the Puritans in New England and a few others show how in the first century of our country's history

[1] The chief sources available for a study of Doctor Broadus are as follows: "Life and Letters of John A. Broadus," by A. T. Robertson, D. D., The American Baptist Publication Society; "Memoir of James P. Boyce," by John A. Broadus, originally published by A. C. Armstrong & Son, New York; "Modern Masters of Pulpit Discourse," by William C. Wilkinson; article on John Albert Broadus, Funk & Wagnalls Company, New York; "Sermons and Addresses," by John A. Broadus, originally published by H. M. Wharton & Co., Baltimore, Md.; "A Treatise on the Preparation and Delivery of Sermons," by John A. Broadus, many editions, George H. Doran Company, New York; "Lectures on the History of Preaching," by John A. Broadus, originally published by Sheldon & Co., New York. Other books by Doctor Broadus and various notices and articles about him are obtainable, but need not be mentioned here.

there were not a few strong and fruitful preachers who combined with their pulpit and pastoral labors no little learning, according to the best standards of the age. In general it may be said that the American pulpit throughout its history affords much illustration of the point in hand. Here we recognize at least two general types or classes: (1) Notable preachers who were also excellent scholars; and (2) expert or professional scholars who were also distinguished preachers. Many of the best and most successful pastors in the United States have been scholarly men, cultured, learned, yet active and useful both in pastoral and pulpit work. Many have written books and become authors of renown in the various fields of literary and scholarly achievement. Then there is the other class of pulpit scholars, men who have not been distinguished or particularly active as pastors, but have been great as students, authors, teachers, professors, and presidents of schools, and yet along with these exacting duties have been effective and distinguished as preachers. All the denominations have had men of this sort. Brief pastorates and occasional, with long service as teachers, have been their opportunities. But their pulpit gifts have been such as to create demand for more or less constant service in the pulpit on various occasions. It must be admitted that comparatively few have risen under these circumstances to what may be called a distinctively pulpit eminence. But among those few none has a surer or a higher place than the beloved and revered teacher and preacher, John Albert Broadus.

Contemporary with Beecher, Brooks, and Moody, Broadus studied and admired them all. With each of these diverse, yet great, preachers he had affinities of thought and nature, along with wide differences. Had he devoted himself primarily to pulpit and pastoral work, it is not unlikely that simply as a preacher he would have taken place with these in fame, as he surely does in power. On this point the writer's judgment is confirmed by that of one of the most thorough students and

acute critics of modern preaching, namely, the late Dr. William Cleaver Wilkinson. In his discussion of Doctor Broadus in "Modern Masters of Pulpit Discourse," Doctor Wilkinson says:

> I have named in my title a man with every natural endowment, every acquired accomplishment, except perhaps plenitude of physical power, to have become, had he been only a preacher, a preacher hardly second to any in the world. . . Doctor Broadus is distinctively a scholar, distinctively a teacher, and besides, though less distinctively, an author. His preaching work has been incidental rather than principal in his career. He presents a conspicuous example, perhaps an example quite unique in the living generation, of the man who notwithstanding that this must be said of him, yet enjoys, and justly enjoys, among the well informed a national reputation as preacher.

This was written while both the preacher and the critic were alive and friends to each other. After Doctor Broadus died, in a study of him for the *Biblical World,* Doctor Wilkinson repeated his judgment in the following terms:

> There are in the whole history of the Christian church few examples of the union of strict scholarship with genial popular eloquence in the pulpit, justly to be paralleled in that subsisting in the case of Doctor Broadus. . . The two functions, that of preaching and that of teaching, were inextricably intertwined with each other in the case of Doctor Broadus. He taught when he preached, and he preached when he taught. Generally speaking, one would not recommend that preaching should be permitted to intermingle itself with teaching. But Doctor Broadus' case was fairly an exception. He could do whatever he pleased.

John Albert Broadus was born January 24, 1827, near the famous old town of Culpeper, Virginia. The family of Broaddus (contraction of Broadhurst) came from Wales, but was evidently of English name and descent. Members of the family have been distinguished in various ways as citizens, and chiefly as preachers; men of solid virtues, strong sense, and sterling character. For some reason the father of Doctor Broadus dropped one of the d's from the name, and so wrote it.

This father, Major Edmund Broadus, was first a teacher, then a farmer near Culpeper, and then in later life filled a business position in connection with the University of Virginia at Charlottesville. His first wife was Nancy Simms, a woman of lovely character and vigorous intelligence. The oldest child of this marriage was James Madison Broadus, to whom John Albert through life looked for counsel and brotherly care. There were two daughters, Martha, who married a Mr. Bickers, and was in her young ladyhood one of the molding forces of John's life. Another daughter, Caroline, became the wife of the Reverend William A. Whitescarver, who through life was a brother indeed. John Albert was the youngest of these four, and was the object of their tender affection, loving care, and helpful training. Happy is the promising lad who has in the older members of his family those who are both competent and wise to guide and influence his life in the formative years. The home of John Albert Broadus was one of piety, intelligence, and culture. It was not burdened with wealth, nor yet pinched by poverty.

In such a home as this the bright-eyed, sunny child received his earliest lessons of conduct, learning, and religion. His father took great interest in civic affairs, both State and national. He was a member of the Virginia legislature and an ardent follower of Henry Clay in national politics. Here we see the origin of that marked, acute, and brilliant interest in public affairs which always characterized John Albert. The parents paid attention to the literary cultivation of their children. Books, periodicals, and cultivated talk were part of the home life. Early the boy was sent to school, first to a Mr. Tutt who taught near the home, and later to his mother's brother, Mr. Albert G. Simms, who had an excellent school near Culpeper. At intervals his elder sister, Mrs. Bickers, and also his father contributed to his studies. To all these, and especially to his uncle Mr. Simms, he owed a careful and accurate grounding in the rudiments of learning. Besides his school

lessons the boy read largely and appreciatively in the best English literature. The taste for wide and profitable reading and the fruitage of this early devotion to it were supremely manifest through all the later years.

An amusing story illustrative of the boy's shyness and reserve, as well as of his modesty, belongs here. In the fall of 1843 John unexpectedly came home one day from his uncle's with his trunk. His father was troubled, fearing that perhaps there had been some rupture between the uncle and the nephew. But on asking the reason for the boy's unexpected appearance, he was only told, "My uncle says he has no further use for me, and so he has sent me home." This is all he could be induced to say, so Major Broadus at once went to see Mr. Simms, who laughingly informed him that he had taught John all he knew.

During his school days John was converted in a "protracted meeting" held at Mount Poney Baptist Church in Culpeper County, and was baptized by the famous and beloved pastor, Cumberland George. John at this time was about sixteen years of age. He surrendered himself to his Saviour in his beautiful and promising boyhood. It was the birthday of his soul. In another meeting a few months after his conversion he had his first experience of soul-winning in leading to Christ a neglected and half-witted young man of the village. Doctor Broadus used to tell with keen delight how this man in after years whenever they met would say in his simple way, "Howdye, John; thankee, John."

For several years the young fellow teaches school in Clarke County in the valley of Virginia at or near Berryville. Here he studies as well as teaches, is found much with the ladies, develops his social qualities (which were always charming) and his religious habits, becomes teacher and then superintendent of a Sunday school, and is also interested and active in all phases of community life. It is worthy of remark that he had not studied Greek with Mr. Simms, but at the earnest

solicitation of his pastor at Berryville, the Reverend H. W. Dodge, he began the study by himself. It required vast resolution to stick to it, but he did so with the good results abundantly known in after years. The question of becoming a minister had received some attention in his thinking, but had been put aside, and he chose medicine as his profession, and was making some preparatory studies in that science. In the meantime, Major Broadus, for the sake of giving John the advantage of education at the University of Virginia, had sought and obtained a place as steward, or manager, for one of the boarding clubs at that institution. But during the summer preceding his entrance at the University young Broadus' life was turned into a new channel. One of the famous Baptist preachers of that day in the South was A. M. Poindexter, a man of powerful oratory. At a Baptist Association in Fauquier County, Doctor Poindexter preached one day a powerful and impressive sermon, and under the emotional appeal of this discourse young Broadus was moved to consecrate himself to the service of Christ in the ministry of the gospel. That was a great moment for Broadus and for the world. What he has meant as a preacher and a teacher of preachers was begun that day.

It was with this new purpose in his soul, to the joy of his father's heart and the satisfaction of his friends, that John Broadus entered as a student the famous university that had been founded by Jefferson, and was and is still Virginia's pride and glory. Great teachers were there in those days, chief among whom was Gessner Harrison, who most profoundly influenced Broadus, especially in the study of Latin and Greek. Broadus also responded to the admirable leading of W. H. McGuffey, in what was then called Mental and Moral Philosophy, and of E. H. Courtenay in mathematics. The somewhat irregular preparation which Broadus had received was evened up by diligent study and hard work. He would not "cram," but took four toilsome years to get his Master's de-

gree. But he had done solid and splendid work, so that through his life and to this day his Alma Mater has recognized in him one of her greatest sons. The joy of his graduation was shadowed by the death of his father, which occurred just two days before. At the close of the brilliant university course, wishing to pursue privately some theological studies, Broadus went to Fluvanna County, Virginia, where he taught in the family of General Cocke, preached occasionally to country churches, and read diligently in church history, theology, sermons, and, above all, the Bible. He had been licensed to preach during his university course, and his first sermon was delivered while supplying for Doctor McGuffey at a Presbyterian church in Albemarle County, from Psalm 62 : 8, " God is a refuge for us." He was ordained at his home church, New Salem Baptist Church, Culpeper County, August 12, 1850. Shortly after settling to his teaching in Fluvanna he married Miss Maria Harrison, the daughter of Gessner Harrison. Of this first marriage there were three daughters, one of whom died in early childhood, another became the wife of a useful Baptist minister, and the eldest still survives, beloved and honored through many years, not only as her father's daughter, but for her own beauty of character and intelligent service in various forms of religious work. Calls of various sorts came to the young teacher and pastor, but he finally accepted one to be tutor in Latin and Greek at the University of Virginia, and pastor at the same time of the Baptist Church in Charlottesville. He filled this position from 1851 to 1859, with one interruption.

Thus the dual character of his career began. Should he teach or preach, or both? These two lines of service struggled in him all his life. His undertaking both at the beginning of his public service was significant. But such an arrangement could not last. The supreme success which he was to win in both spheres would inevitably tend to make them mutually exclusive. He might alternate, but he could not be all that he

might be as pastor and teacher both at the same time. After trying it for a year, he gave up his tutorship at the University, moved down into Charlottesville, and took up the sole burden of the pastorate of that church. His congregations grew rapidly from the first, a new house of worship was built, the church increased in membership and liberality. A great sorrow befell him in October, 1857, in the death of his gifted young wife. After more than a year of widowerhood he married Miss Charlotte E. Sinclair, who through all the trying years that followed was the light and joy of his home, a devoted mother, the ornament of a choice circle of beloved friends, a sweet and charming and cultured woman. Many calls came to the gifted young preacher to other fields of service, but he declined, except that he was released with great reluctance by his church for a two years' service as chaplain at the University of Virginia. He did admirable work in this relation and returned to his pastorate with renewed interest and enthusiasm. He now seemed settled for a long time at least, and his heart was greatly wrapped up in the toils and fruits of his pastorate. His influence was extended by writing for the papers, his fame was spread through students and others, and his rare power as a preacher became known far and near. The next important move was at hand.

The Baptists of the South through some of their best and wisest leaders had been seriously considering the founding of a theological seminary. In his "Memoir of James P. Boyce," Doctor Broadus has himself sketched the origin and struggles of that institution to which the crowning years of his own life were given. Broadus had from the first taken a deep interest in the enterprise, and had cooperated with Boyce and others in drawing up plans of study and the like. It was inevitable that he should be called to a chair as soon as the institution was fully organized and ready to begin work. That he and Boyce, both of them young at that time, should be looked upon by the friends of the enterprise as members of its faculty was a fore-

gone conclusion. Associated with these two in studies and plans was Basil Manly, Jr., already a promising young pastor and teacher in Alabama and Virginia. Another scholarly pastor, E. T. Winkler, of Charleston, South Carolina, was chosen. But he declined, and choice fell upon William Williams, of Georgia. The call to this position made a powerful appeal to Broadus. But he was so deeply attached to his pastoral work that the struggle in his mind was intense and long continued. At first he declined, much to the disappointment of Boyce and others. But after months of consideration his mind was led the other way, and he wrote a beautiful and manly letter to Boyce, accepting the position in terms of genuine and deep religious feeling and also of personal affection for Boyce.

In September, 1859, the Southern Baptist Theological Seminary opened its doors for students at Greenville, South Carolina, with four well-prepared, deeply pious, and devoted young men as its faculty: James P. Boyce, John A. Broadus, Basil Manly, and William Williams. To Broadus was assigned the double task of teaching the New Testament (both in English and in Greek), and the Preparation and Delivery of Sermons. In both he was to win enduring fame. From now on the life of Broadus is wrapped up in the Seminary. The story is too long to tell here. The first year of experiment opened hopefully. The second session showed increased attendance, and the future looked fair; but in April, 1861, the War between the States broke out, and for four years of strife and trial the institution was closed. But the heroic young professors would not give up. They found other work to do. Broadus did some of his best work as teacher, author, and part of the time preached some wonderful sermons as chaplain in Lee's army in Northern Virginia. In the fall of 1865 the Seminary opened again, its small endowment gone with the losses of the war, its students few, its prospect one of struggle and darkness. But in one way or another Boyce kept the institution going, and during this time of stress and strain

Broadus did some of his best work as teacher, author, and preacher. His fame spread. In 1870 he went abroad, making a notable trip to Palestine. He was now a recognized power in Christian circles throughout the land, and the publication of his famous book on the " Preparation and Delivery of Sermons " had given him an assured place among the distinctively great teachers of that part of theological discipline.

The removal of the Seminary to Louisville, Kentucky, in 1877 was another epoch in the life of Broadus. It had become evident that the institution could not be supported in the impoverished South, and removal to a more prosperous region seemed a necessity. Offers were made by some Baptists in Kentucky to raise large sums if the institution could be moved to Louisville. This was done. Many trials accompanied this change, and the hardest of all was that the endowment was not raised so soon as had been hoped. The years of struggle that followed were intense with anxiety and care. What a loss to learning and to preaching it was that so many of the best years of this splendid scholar's life were consumed in wearing anxieties for the very life of the institution, and even for a moderate support for his loved ones! The pathos of it all is increased when it is remembered that during all this time call after call came to large and influential pastorates North and South, with ample salary guaranteed and other advantages offered. But Broadus remained true to his decision to cast in his lot with the institution for life. It was during one of the darkest days in Greenville that the four professors were discussing the possibility that the school must die. But Broadus quietly said, " Perhaps the Seminary may die, but let us resolve to die first." After awhile the light broke. In 1880 another crisis arose, and it seemed impossible to continue longer. But at this time Boyce received from Joseph E. Brown, of Georgia, famous as governor and senator, the offer of a donation of $50,000 on certain conditions. These were met, and the institution was saved. And Broadus, not Boyce, lived to see the Sem-

inary safely established with what was then an adequate outfit of buildings and an endowment that at least secured the existence and suggested the enlargement of the institution. During these stressful years the scholar and preacher grew into established fame. His great book on preaching had sold by the thousands. It was published in England and translated into foreign tongues. Through many editions it has continued to this day, the most widely known and published of all works on homiletics. His " Commentary on Matthew " is recognized as one of the best ever written on that book. Other works followed. Doctor Broadus preached much during the summers at various places, and not infrequently during the session as occasions offered. His eminence as a preacher was recognized North and South. Besides this, he was sought in counsel on many matters both of denominational and of general religious consequence. He was a recognized force in the world of Christian progress, a leader and a friend among men. And so, full of years and honors, having struggled with ill health all his life, worn down with toil and trial, but yet in the zenith of his fame, he came peacefully to his end March 16, 1895, a little past his sixty-eighth year.

This brief sketch of Doctor Broadus' life has necessarily revealed something of the manner of man that he was. But it is desirable to put together some more summary estimate of his intellectual, spiritual, and oratorical qualities.

We think first of him as the scholar. The intellect of John A. Broadus was of sterling quality. God had richly endowed him with native talents of a high order. There was a fine balance and harmony among the powers of his mind. By attention and diligence he could have succeeded well in almost any sphere of intellectual endeavor. Literature or science, either one, might have been his field. Quick and keen insight, a good memory, acute discrimination, logical power, vivid imagination, all were his. Easy mastery of the material of his thought and a singular gift of elucidation were notable qualities. Com-

mon sense, judicious poise, the ability to see through and all around a subject were conspicuous in his mind. There was also a swiftness of comprehension and a readiness of sympathy with an author's or talker's point of view. Along with this was fineness of natural and of cultivated taste, and he was distinguished by a mental as well as an ethical tact in his dealings with men, women, and children. History, philosophy, art, and literature, as well as his chosen departments of special study, greatly interested him and strengthened and elevated his powers of mind and his modes of expression. Ancient and modern languages gave him their richest treasures of thought and writing. He was a hard worker, driving himself to the limit, and yet in his later years seeking wisely to conserve his strength. He kept abreast of the world of thought, and fairly reveled in its literary production. It was and remains a marvel to those who knew him how, with his heavy burdens of anxious care and the many demands from the outside on his time and attention, he could keep in touch with the currents of life and thought and literature as he did. He was easily and naturally at home in any company of scholars and *literati* of his time.

As a teacher John A. Broadus was singularly gifted and successful. His ample and accurate knowledge inspired confidence. His clearness of expression and power of statement made difficulties plain. His keen penetration and ready sarcasm checked impertinence and awakened respect, but ready sympathy and geniality offset this tendency and made him approachable. His sound judgment and utter loyalty to truth compelled trust, while his eloquence and enthusiasm raised interest to the highest pitch. He was an incomparable master in the classroom.

The personal qualities of John A. Broadus were very human. He had his faults, like the rest of us, and had to struggle with his infirmities all his life. His nervousness, quickness of temper, gave him trouble and sometimes caused pain to others. But this trait very seldom displayed itself, being

held in with firm self-control. There was in him a tendency to pride, but this was counteracted by a deep and genuine and manifest humility. There was a certain sensitiveness which was real enough to cost him continued effort to control and regret when it occasionally asserted itself. As above suggested, his tendency to caustic sarcasm had to be held in with bit and bridle "lest they come nigh unto thee"—and sometimes they did anyhow! And there may have been other faults or weaknesses, but this is enough to say on that point. He was so full of kindly humor, of rich and tender sympathy, of wise and elevated thoughtfulness, of cultivated and delicate taste, of deep feeling and noble principle that his little faults became mere trifles to those who perceived them, and his more serious limitations were so nobly chastened and governed as to be scarcely noticed or considered.

There is a story, which of course he must himself have told (one could imagine with what glee) to some who cherished it and passed it on. He was going to his lecture in Greenville one day and passed, with his books under his arms, a rough mountaineer who was throwing from his wagon into the cellar of a store some curious, ugly-looking things which awakened Doctor Broadus' curiosity. He stopped, spoke courteously to the man, and said, "What are those things?" The rough fellow's face showed contempt for such ignorance. He said: "Why, them's deerskins. Whar was you raised?" Broadus was stung a little by the fellow's rudeness and walked on without reply, but in a few seconds the humor of the situation struck him, and turning back he opened his Greek Testament under the man's eyes and looking at him with a smile said, "My friend, can you read Greek?" The story tells its own moral. One of the most lovingly and best remembered of Doctor Broadus' traits (already mentioned) was his wonderful tact. Wisdom, courtesy, wit, geniality, and kindness marked his dealings with men in every relation of life. In his home his best qualities shone forth, those who were nearest him received

the most from him, and as a host he was gracious and charming, putting the awkward at ease and meeting the great on equal terms. As a Christian Broadus had back of his mature life the sound and joyous conversion of his boyhood. Humility, faith, love, cheerfulness, loyalty, unswerving fidelity marked his service to his Lord.

As a preacher John A. Broadus was one of the greatest of his age and country. The circumstances of his career, as has already been seen, hindered the full measure of recognition to which his extraordinary merits as a preacher surely entitled him. Had he kept himself to the pastorate in some conspicuous place like those to which he was often invited, and had he written and published more sermons, there is no doubt that his enduring fame would have been at least more nearly commensurate with his actual rank among the great preachers of the world. There is a simple pathos in thus being obliged to say that his merits as a preacher exceeded his fame, and beyond the memory of those who admired and appraised him he can never be known as he really was. It was not only that with him, as with many another preacher of his sort, his spoken discourse was far more effective than his written words could ever be. To realize his greatness as a preacher you must have heard him. There was so much in the personal quality and influence of the man that no printed page can ever convey the supreme qualities of his speech. And beside this drawback there is another which must be frankly acknowledged. Doctor Broadus preferred speaking to writing as a mode of self-expression. And though he wrote well as a rule, he did not make excellence of written composition a ruling influence in his self-expression. More will be said of this later on, but it ought to be borne in mind in advance, for the sake of any who may think that the reports of his admiring hearers are in excess of his actual achievements and rank as a preacher.

The preaching of Doctor Broadus was eminently Scriptural. It was based upon a profound personal belief in

the divine inspiration and authority of the Bible and upon the most careful and scholarly study of its content and meaning. He had no vagaries of doctrine, but cordially accepted the Bible as a true revelation of the mind and will of God and the guide of religious knowledge and duty. His reverence for the word of God was one of the deepest feelings of his nature, and his rare powers of insight and expression as an interpreter, together with his accurate and fresh contact with the world of scholarship and of thought made a combination as fine as it is serviceable and powerful in the pulpit. Doctor Broadus accepted the Calvinistic system of theological opinion because it seemed to him to be taught in the Scriptures. But he was not one-sided or extreme in the presentation of the so-called "doctrines of grace." It was a favorite expression of his that the general view which we call Calvinism was the theology of Paul elaborated by Augustine and systematized by Calvin. But the moral freedom and accountability of man were no less strenuously held as the clear teaching of the word of God. The love of God in redemption through Christ was exalted in his thinking and his preaching. He did not greatly value speculation and deduction, and the theological rigidity of mere dogmatic consistency. He exalted and glorified the love of God in redemption through Christ. He accepted for himself and proclaimed to others the vicarious atonement of the divine-human Christ as essential to the wholeness of gospel thought. In other words, he was fully and heartily in accord with what is known as the orthodox, evangelical view of Christianity. He had no apologies to make to anybody for holding these historic views. He fully understood the attack upon them all along the course of history, and the forms which that attack assumed in his own time. The various schools of German criticism up to the time of his death he fully understood. The philosophic and scientific opinions of his own age had not escaped his thorough and candid consideration. Out of an experience of divine grace in conversion, of lifelong communion with God, in the habits of

prayer and reflection, and from long and patient study of Biblical truth he was a convinced and firm believer in what he held to be the essential foundations of the Christian faith.

The oratorical quality of Doctor Broadus' preaching demands consideration. The form and style of his published sermons present an interesting study. But, as intimated already, they give a very inadequate idea of his actual preaching. In young manhood Broadus had received a wise suggestion from Mr. Jacob R. Scott, who was chaplain to the University of Virginia while Broadus was there. This was that he should study with care great preachers of the past. He was especially directed to the famous French and English preachers of the seventeenth century. But the practical good sense of Broadus kept him from being wrongly influenced by these great models. He did not drop into the stateliness and aloofness which too close a study of the models of a former age might have developed in a weaker man. The long line of great Christian preachers from Paul and Chrysostom to Robert Hall and F. W. Robertson were his delight. The good that was in them penetrated into his soul and moved him to earnest endeavor to be himself a preacher of power. In structure his sermons were clear, felicitous, attractive without cumbrous formality or minute subdivision. He was homiletical in spirit without bondage to the letter. His style was simple and familiar. Sometimes it seemed too much so. Persons who had heard from others of his great powers as a preacher were often at first, or on one hearing, disappointed. He made things so clear and simple and was so free from ambitious oratory that such hearers sometimes failed to appreciate his real power and greatness. But he could reason with vigorous logical force and fine discrimination, and at times he soared with a true eloquence that lifted his hearers to the heights of thought and emotion. His imagination had wings, his powers of description were unsurpassed, and his illustrations were apt and forcible. He once told the writer, with evident satisfaction, that he preached in a Presbyterian

church in Louisville a sermon on the Trinity, and that among those who after the sermon thanked him for presenting that great and difficult theme was an intelligent boy of some twelve years of age who had been deeply interested in the discussion. There is a tradition also that once when he gave a much admired sermon of his on the raising of Lazarus a simple-minded and ignorant man with tears streaming down his cheeks thanked him for it and said, "Why, sir, I jest seen it." But after all perhaps the most characteristic, as it was certainly the most moving element of his oratory, was that inimitable pathos which his good taste and sound judgment kept in due restraint while it subdued and melted the hearers. There was in his preaching at its best a strange, poetic, unearthly charm which language cannot express. This came from the man himself.

Doctor Broadus was of medium stature with a scholar's stoop, but with a well-proportioned figure. His motions were nervous and quick in walk and gesture. He had a good but not very remarkable voice. It was penetrating without being loud. But there was in it sometimes a tenderness of appeal which suited the pathetic nature of the man. He had a keen dark-brown eye, full of light and intelligence, now suffused with tears, now bright with intellectual or spiritual glow, now flashing with indignation at wrong, now soft with solemnity and reverence. He had a broad, imperial brow, a mobile and quivering mouth which played to every emotion as these swayed the man himself. This was the outward man who faced you and won you at a glance.

Doctor Wilkinson has said much, and not too much, of the winsome quality of Doctor Broadus' preaching. For example, he says:

> He glided into the good will of an audience with a seductiveness that not so much overcame resistance as cheated resistance, but all was absolute sincerity. He won good will by showing good will; and the good will that he showed, he had. There was no pretense, no affectation, no

effusiveness, but before you knew it, your capture was complete. Indeed, you probably never did know it at all. The capture was *too* complete for that, and true capture it was. It was not capitulation to you, in order to apparent captivation of you. This winning man after he got you under his spell would make you hear what he wished to tell you, not simply what you wished to have told.

Sympathy, wisdom, quaint and subdued humor, the sense that he himself had struggled and conquered, the conviction that he loved God and lived in holy nearness to him, that therefore he could and would help you to a clear knowledge and a truer trust in the Saviour whom he trusted and adored, all this drew the hearer to the man and prepared him to receive with profit the simple yet powerful message that this man of God was there to bring.

THE OLD FAITH IN THE NEW WORLD

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THE writer's qualification to speak on this theme lies not in length of experience with the old faith, but in genuine sympathy with the spirit of the new world, of which he feels himself to be a part.

I have not come to defend the old faith. I take it for granted that we all believe in the old faith as the only faith for Christians of this world or any world; although there might not be entire agreement as to what the old faith really is in essence. Nor do I think it necessary to dwell at length upon the fact that we are living in a new world; the same earth, to be sure, but a largely new world of thought and life. I take it for granted that all are sufficiently acquainted with the general course of history and with recent scientific progress to know that many of the mightiest revolutions in the history of humanity have occurred in the past century. Government, for instance—one of the most fundamental institutions in any society—has been revolutionized in what we call modern times. Even in our times, a new world has been made out of old Russia, Germany, China, and Japan. Despotism and autocracy have fallen before freedom and democracy. The time has passed, generally speaking, when a few can dictate the thinking and action of millions, either in Russian politics or in American industry, or in the field of social ethics, or even in religion. People, for the most part, no longer do just as Grandad did simply because Grandad did. Old standards, sanctions, and foundations have trembled and crumbled. No one knows this better than the conscientious Christian minister who is trying to make the old faith live in modern life. The old world with its petty partitions of isolation has melted

into a heterogeneous neighborhood. We are in the unsettled transition stage marked chiefly by a strange new freedom and by an intense individualism, both of which are fraught with the gravest possibilities in morals and in religion.

Practically all ancient systems of thought have been cast aside or remodeled to suit modern thought forms. Is Christianity among them? Has it been outgrown? Must it be modernized beyond recognition? Practically all ancient institutions have fallen. The church remains. Is it doomed to go also? The Christian minister indignantly answers in the negative. He says that the Christian gospel and the Christian church are not in the same class with other ancient philosophies and institutions. He believes that the church is the possessor of a divine life, the need for which humanity will never outgrow. But every intelligent minister of today knows perfectly well that other men and women who exert a powerful influence on the thought of the world are answering these same questions in the affirmative with an emphasis equal to ours. And between them and us, there are great multitudes of people, like sheep without a shepherd, drifting in the haze of spiritual uncertainty, hoping that our optimism and faith are well founded, but fearing lest the pessimism and doubt of the others are justified.

This is why we speak about the old faith in the new world; because we cannot see how any Christian minister can fail to *try* at least to meet the issue. We may as well face candidly the fact that in Christian America, Christians are in the minority. We may as well admit that not all the folks outside of our churches are fools or moral degenerates, but that some of the finest and most intelligent moral leadership of our day is included. Let us console ourselves that most of the good folks *are* in the churches, and that these others are the fruit of Christian training. It is poor consolation. There is altogether too much truth in these words taken from an editorial in one of our greatest religious periodicals, published

lately. Commenting upon the fact that of the six major candidates for President and Vice-president in the late election, only two were members of churches, and one of these joined church after election to office four years ago, the editorial went on to say:

> To recount these things is not necessarily to discount the candidates. Rather it is an added indication of the changing status of the church, as an institution, in the eyes of the American public. Not many quadrenniums ago a man would hardly have *dared* aspire to high office without having his church connections in good order. The condition may not have made for spiritual reality, but it obtained. Evidently it has passed. Church-membership simply is not regarded as a necessary adjunct of good citizenship. The fact may well be pondered.[1]

The editor is right, the fact may well be pondered, for it is a challenge to every Christian in the land. Perhaps we may save our souls and our faces by living on the momentum given to the church by previous generations, by drawing freely upon the deposit of faith passed on to us by our ancestors; but the kingdom of God does not increase by supporting parasites. The issue is ours; if this new world with its materialism and its indifferences is to be won to the old faith, the leaders of the church of Christ, must, under God, bring it about. Unless we can blend the old faith with the new truth and the new machinery of the new world, the old faith is ultimately doomed to lie forgotten along the pathway of modern materialistic progress.

Christianity has never been willing to become a monument along the highway of history, or a beautiful picture on the wall of the art gallery of time. Customs, dress, fashions, and climate vary and change, but life continues because it is capable of adjusting itself to external variations and changes. Ceremonies, creeds, and intellectual atmosphere have varied from generation to generation, but Christianity has continued because of its adaptability. Christ has dominated with in-

[1] *The Christian Century*, November 6, 1924.

creasing power the spiritual life of every century of the Christian era because divine life has been capable of expressing itself through whatever methods or concepts any age provided. That he may continue to do this in our day when his authority is so challenged, we who represent him must understand and possess in its fulness that "old faith," and be able to make it live in the new world.

Jesus attributed all spiritual failure to lack of faith. This seems a rather sweeping statement, but a careful study of his teachings will disclose no exception. The Sermon on the Mount rises to an emphatic climax where stress is laid upon a faith that lifts men above undue concern for food, clothing, and the like, to the seeking of the kingdom of God and his righteousness. If the disciples had faith, they might do greater things than withering fig trees. Sick are told, "Thy faith hath saved thee," or "According to thy faith be it done unto thee." Peter is to be sifted as wheat by the tempter, but Jesus has prayed that his faith fail not. The father of the demoniac boy is told, "All things are possible to him that believes," and the disciples who could not cast out the demon are told, "If ye have faith . . . nothing shall be impossible unto you." Jesus attributed all spiritual failure to lack of faith.

What then is faith? Perhaps no word in the Christian vocabulary is more often used with less understanding. I have in my library a remarkable book. I suppose that ninety per cent. of the English-speaking clergymen of all the Protestant denominations either possess or have often used that book. It has over a column of fine print in description of foxes, containing some of the silliest reading that it has ever been my bad fortune to encounter. Yet it contains four definitions of faith that have become classic. The book is Cruden's Concordance:

> Historic Faith: A speculative knowledge of and a bare assent to the truths revealed in Scripture.
>
> Temporary Faith is defined as a form of historic faith that is received

with joy but soon dies out; of shallow ground in the parable of the Sower.

Faith in Miracles is defined as a belief that a miracle happened as described.

Finally, Saving Faith is defined as "a saving grace wrought in the soul by the spirit of God, whereby we receive Christ as he is revealed in the gospel, to be our Prophet, Priest, and King, trust in and rely upon him and his righteousness alone for justification and salvation."

Well and good, but what is faith? There is some good theology here, but it cannot be deduced from or applied to the teaching of Jesus or to the eleventh chapter of Hebrews, which is perhaps the best commentary on faith. A consideration of these Scriptures leads to the conclusion that whatever else faith may be, it is primarily *a conviction that gives power and purpose to life;* that grips the whole personality and results in deeds that accord with the divine purpose. The faith of the heroes of Hebrews eleven made them do things; it gave a power and purpose to their lives that marked them off from their contemporaries. It has no affinities with the conventional and detached intellectual attitude toward certain approved traditions that in our day frequently passes for faith.

A vital faith, such as these men possessed and the new world needs, is linked inseparably with a revelation of the character and purposes of God, such as men of faith have always discerned, and which is most clearly expressed in the gospel of Jesus Christ. That is to say, a conviction that gives sufficient power and purpose to life to produce deeds that accord with the divine will, must rest upon a knowledge of and fellowship with God. Here is the task of the Christian ministry: to lead men to see "also the Lord sitting upon a throne, high and lifted up," that as with Isaiah all other interests will give way to the cry, "Here am I; send me."[2] Here is the secret of the failure of many intellectual moderns to find a satisfying faith. They seek a foundation for faith in biol-

[2] Isa. 6 : 8.

ogy, in psychology, and in philosophy, whereas the foundation of faith is in fellowship with God; they seek it in scientific investigation, whereas it lies in spiritual vision. Compare Ecclesiastes, chapter six, with Micah 6 : 6-8. Both men looked out upon the same general facts; both faced the fundamental question: "What is good? Is there any good?" The author of Ecclesiastes looks out on life with the keen, critical observation of a well-versed student of human nature and, after an examination of the goals of life, concludes with this piece of cynical pessimism, "For who knoweth what is good for man in this life, all the days of his vain life which he spendeth as a shadow?" Micah takes up the same problem, "What is good?" He has as much cause for pessimism and cynicism as has the author of Ecclesiastes, probably more, but he emerges with this triumphant declaration of positive faith, unequalled in the Old Testament and unexcelled in the New: "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" The difference between the pessimism of the gentle cynic and the faith of the prophet is a difference in vision. The prophet had a vision of God that lifted his thinking and his living into spiritual accord with the divine purpose. Observation of life, by itself, whether scientific or otherwise, will not impart or strengthen faith. Observation needs to be supplemented by devotion; the vision of man by the vision of God. The faith that gripped the world in the past was a faith in God that made men different, that overcame the world in spite of all opposition. The world respects that kind of faith—and only that kind.

When, therefore, we consider the old faith in the new world, it is necessary that we be sure first that we *have* the old faith. But when that is taken for granted, the practical question remains: "How can the old faith make the most powerful impact on the new world?" "How can Christian ministers lead the churches in making the old faith the domi-

nant vitalizing force in the life of the new world?" Conscientious Christians have asked this question in every century of our era, and in their answers, and in their efforts—sometimes successful and sometimes not—we may find much wise guidance for our times.

When, nearly nineteen centuries ago, at midnight, a terrified man fell at the feet of Paul and Silas, and cried out, "Sirs, what must I do to be saved?" they said, "Believe on the Lord Jesus Christ, and thou shalt be saved." And from that time to this, that earliest answer to the question, "What is Christianity?" or "What is the old faith?" has obtained. *The old faith is "belief on the Lord Jesus Christ."* It can be made to vitalize modern life just so far as we are able to persuade men to "believe on the Lord Jesus Christ." With the general truth of that statement no Christian is apt to quarrel. But "belief on the Lord Jesus Christ" has been so defined, so conventionalized, so generally divorced from a literal and whole-hearted obedience to Christ, that the modern world has little respect for a religion of belief. The world looks back to Christians who slaughtered each other over the question whether the smallest letter in the Greek alphabet should be inserted or omitted in a word in the creed; whether it should be *homoousion* or *homoiousion*—the same essence or similar essence—and the world concludes that correctness of spelling cannot compensate for the commission of murder on a wholesale scale. The world is aware too, that in the wide area of so-called Christianity, "belief on the Lord Jesus Christ" does not distinguish the believers from non-believers in any marked fashion. In attitude toward war and questions of international relationship, in the conduct of business, and in the great social and moral issues of our day, the position of the church has all too often exemplified the truth of an incident related recently to the writer by a fellow clergyman. A lumberman was converted to Christianity. Several weeks later, he began to prepare for the winter lumbering season in a far distant

camp. His pastor warned him that it would be difficult for him to live for Christ in the camp but exhorted him to be faithful. Upon his return, the pastor asked him how he had fared, and received this answer: "Oh, I got along fine. Why, I lived there all these months, and no one ever even *suspected* that I was a Christian." The moral is obvious.

With the coming of the Renaissance and the accompanying Reformation of religion, four centuries ago, there came a shifting of emphasis on the old faith, at least in the larger part of the newly created Protestantism. Men had been asking, "What do you believe?" Now they asked, "How do you feel?" One of the leading lights of that day is credited with having declared that belief, and conduct even, is subordinate to the necessity of an inner experience of the grace of God in the soul. Here again is a truth with which evangelical Christians will scarcely quarrel. But the world of today has little time for a religion that is predominantly mystical or emotional, and it has its reasons. Exaggerated emotionalism has produced most of the religious fanaticism that has so frequently disgraced the church before the world. Moreover, the current conception of an inner experience is furnished, to a large degree, by those sects that test such an experience by physical phenomena. If religion is only a means of securing a physical thrill, without serious bearing on life; if one can "holy roll" from eight until ten and steal chickens at ten-fifteen; the world prefers to get its thrills by adventure, and alcohol. We recognize the right of James to ask, "What doth it profit, my brethren, though a man say he hath faith, and have not works? can (such) faith save him?" and to be disappointed when the old faith is defined as the ability to experience some sort of cataclysmic physical thrill, without any resultant "works."

With the advent of the modern scientific age, emphasis on the old faith has shifted again. Men had been asking, "How do you feel?" They now ask, "How do you live?"

The prevailing philosophy of our time is utilitarian and pragmatic. The ultimate test of everything is its usefulness or practical value in life. The new world is testing all things by this standard, religion not excepted. Our age cares little for the doctrinalness or the emotional blood-pressure of Christianity; it wants to know if Christianity has power to purify the purposes and pilot the course of modern life. Whether we like it or not, we are in this age, and to this age with its spiritual need we must bring the old faith as the power of God; not to make creedal cranks; not to conserve burdensome ceremonial systems, but to create personalities fashioned after the perfect personality of our Lord.

The old faith lives in the new world as a way of life; the way of life that Jesus Christ exemplified and taught. When he was asked what is the main thing in religion, he answered to the effect that it is to love God with all the powers of personality and others as ourselves, i. e., that it is to live in right relationship to all persons in the bond of love. Such a conception of the old faith requires that we believe all the truth; that we experience to the full its saving power, and that we translate every part of it into every part of life. Such a conception sets the highest possible social and moral standards, making it imperative as the final test of our sincerity that we practise the universal fatherhood of God and brotherhood of man. Such a faith gives spiritual power and divine purpose to all the best impulses of the soul. And for such faith, the new world with its uncertainties and perplexities, and genuine spiritual hunger, eagerly waits.

SOCIAL EMPHASIS IN CHRISTIANITY

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THE catchwords of the day like straws show which way the wind is blowing. Many of them have blown away into oblivion with the gusts of the first quarter of the twentieth century. They sound like the words of a forgotten tongue. The incredible things that are done today are no more incredible than the strange, fantastic things done in the name of religion in other days. To the student unable to bring himself up with the onward moving religious thought and life of Christianity, the catchwords today seem anything but religious, not Christian, but commercial, scientific, even pagan. Some of these that brought solace to many minds, today sound like an echo from the hut of the caveman. Open the pages of some of the books written twenty-five years ago. Note the frequency of such terms as "psychological," "personality," "ethical"; these catchwords tell the story of the religious emphasis of that day. These were the days of *"rights"* just as this is the day of *"duties."* Today our religious literature shows that "social" has complemented "psychological"; as "humanity" has filled out "personality," and "public opinion" the "ethical." There has been a steady movement forward from the individualistic interpretation of life to the social. This movement so definite in its outline, has nevertheless, like the kingdom, come without observation. The majority of religious workers are thinking in social terms. We are hardly more than on the verge of the possibilities opened to us by social emphasis. Darwin's discovery of the law of natural selection is not of greater importance to the world than Cooley's discovery of the law of primary groups. Sociologists are amazed at the fact that Israel's religion taught the importance of the family group.

No historian has been able to account for the surpassing value of the Mosaic Code, outstripping as it does the best that Hammurabi enacted, emphasizing honor to father and mother as the inmost means of preserving the nation. The findings of the great discoverer in sociology are confirmed in ancient Israel, and when this same sociologist finds that Jesus conserved all the best in Israel and widened the outlook as the Jew never had done, by making all men brothers and the ideal a world-family with God as Father, he declares that in sheer social values Christianity has merit to demand the allegiance of the student of this twentieth century; that, as a power to solve the world's ills politically, socially, religiously, it is supreme. It is quite in keeping with this movement away from the individualistic that President Evans, in the CROZER QUARTERLY,[1] says, " Prof. Patten is another scientist who finds in evolution confirmation of the fundamental moral principles, maintained by preachers of Christian Ethics." This is because in Patten's " Grand Strategy of Evolution " the individualistic, struggle-for-existence theory, so prevalent a quarter of a century ago, has given place to the more social theory of cooperation. Gumplowicz in his " Sociology " wrote from the former interpretation of life, but Gumplowicz is out of date. Indeed Henry Drummond was one of the first to call the attention of biologists to the cooperative tendency in life.

The contrast between the view of *personality* twenty-five years ago and that held today shows where the emphasis falls. Social psychology offers the best definition of personality. It says we are part of all we ever saw. In its extreme form this theory has been stated in the oft-quoted words of James Harvey Robinson:

> Could we imagine a child today growing up absolutely untaught and unaffected by the example of those around him he would in all probability be little superior in point of civilization to a baboon.[2]

[1] Vol. I, p. 237.
[2] " The New History," p. 144.

It is true that if a child born in Berlin and one born in Paris, at the same time, are both taken to Canada while still infants, where they grow under Canadian influences, becoming neighbors and friends, we shall not have any problem of Teuton versus Celt. And yet somehow the question comes, as the shadow follows him who walks in the sunlight, Is personality just the result of the functioning and muscular processes? Is it just reflex? Are there no modifying powers resident in the citadel of personality? Is personality just a kind of a storehouse into which rush the myriad influences of life? Even if it were but a vacant building into which the winds of every doctrine blow, surely the windowglass would modify, as the unguarded doors would cut the coming of life's forces. Is it not rather, even in very early days, more than a storage-room, even an executive department, where will and choice and temperament enlarge, minimize, distort, in the attempts to absorb the social culture that is approved and received. All this while the human babe sits in its capital becoming slowly aware of individualistic power that is only too often chained and hampered by social heritage. In no department of thinking is the contrast of the old and the new day more evident. The same shadow dogs every step of the social process; the problem of the relation of individual and group is as old as the mountains.

A great Convention of Baptists was in session in one of our largest cities. In attendance was the pastor of an influential Baptist church situated in the industrial section of that city. A strike had for weeks cast its gloom over the entire city. Between the sessions the eminent pastor was consulted as to the possibility of helping the strikers. The pastor's answer was: "This is no concern of the Church—let the working men get back to work—No! don't interfere; our policy should be, Hands off." Now, this good man was really a friend of the poor. His church vaunted itself as being of the people and for the people. But it remained aloof from industrial troubles. This, on the other hand was regarded by a Labor

Union as the traditional policy of the church everywhere and in all centuries—a policy summarized in some such statement as "The church is always on the side of capital and against the interests of the working man." The particular church quoted was jealous of its denominational standing—it was distinctively Baptist and orthodox. It tracked down heretics thick and fast. Its position was similar to that of the minister described in "The Teaching Work of the Church":[3]

> The minister who at an ecclesiastical gathering protested that he wanted "the church to keep entirely away from political issues, away from industrial questions, away from international problems, and to confine itself to teaching the Kingdom of God," was proceeding on the utterly false assumption that the Kingdom of God can consist of souls dwelling in a social vacuum.

This same book declares that so completely has the enveloping mesh of business enfolded the Christian that in business life he cannot be an "absolute Christian." The reason is, that business, like industry, has been founded on an individualistic, competitive, even pagan foundation. It was only the other day, comparatively speaking, that the industrial expansion began. Compared with Christianity, industry is quite recent; but so completely has it dominated the modern world, that it has threatened such age-long institutions as the family and the church. With prophetic instinct Karl Marx foresaw the distinctive march of the industrial movement and summoned working men to stay this movement by uniting to oppose it. His message has been the clearest, but also the worst. He would right the wrongs of capital by urging the working men to crimes equally great. Violence is a poor method to use in righting wrongs. With the passing of Socialism an unusual opportunity is afforded the various Labor Unions to organize for propaganda. If they find the Church holding aloof from labor and industrial problems of this industrial age they will regard the Church as the ally of capital and the foe of labor.

[3] P. 128.

The Church has not kept pace with the rapid industrial expansion, and so long as the Church permits business and industry to acknowledge in the abstract that the golden rule is a humane principle, good enough for church and Sunday, but impossible and impracticable for week-days, to that extent business and industry, as well as the working man, will be alienated from the fold. That is bad enough, but there is something worse, and that is, the average business man and the captains of industry will be encouraged in a dualism that belongs in an individualistic age, rather than in a day of social emphasis. There need be no mistake: business and industry have developed along individualistic, competitive, and semipagan lines. As a nation we have allowed the natural resources of our country to become the property of speculators. Is it too late to stop the exploitation of resources that seem to belong to the people rather than individuals? The message of the Church will sooner or later be heard in the Bourse and in the steel plants, and as soon as it is heard in these places and heeded, strife between toiler and capitalist will cease. There is no other message that will do this but the social message of Jesus, and, in the decay of Socialism, Christianity has come to its supreme opportunity.

War is the consummate folly of humanity. Surely the cry of the militarist has fooled humanity for the last time, "a war to end war." This is the class struggle of Marx transferred to the political from the industrial phase of life. This is the Gospel of Hatred that breeds nothing but hatred. Long years before Jesus taught, humanity had the keys to unlock all industrial and political trouble. The great philosopher of China, Confucius, gave the one, while Gautama of India gave the other. Why is it that the golden rule given by the great Chinese philosopher did not abolish the social ills of China? Missionaries tell us it is because China's religions bind her to the past with individualism; there can be no golden rule in a land where the family life is an antiquated matriarchal system.

> The most daring and most unflinching social teaching will never cease to look back to Jesus. But if it *sees Jesus,* it will look with him to the future. It will breathe his spirit, but it will not stop with his words.

This fine sentence from Professor Coe explains at once the expansion and promise of Christianity and contrasts it with the moribund and static aspect of Chinese life. China looks backward and never forward—her life is individualistic, not social. "For never in the world does hatred cease by hatred; hatred ceases by love; this is always its nature." Why is it that this profound truth, uttered so many centuries ago by Gautama, has not lifted India out of her wretchedness? Why has it not lifted India out of her caste system?

Neither China nor India has learned the social message of brotherhood that brings every human being to the heavenly Father and unites all in a service of love. It is, however, a hard thing to convince the average Chinese student at our universities or the occasional Hindu visitor that we ourselves have put in practise the Christian message. The student and the visitor will tell of exceptional characters they have met, Christians who radiate the spirit of Jesus. Each, however, turns homeward with the feeling that, whatever Christianity is, it has not even entered, much less permeated, industry and business; and, if it is anywhere in politics it is an entirely different thing from that seen in the lives of a few Christians, who remind them of Buddha.

The literature of today shows an ever-widening interest in the social teachings of Jesus. Such a view as that presented by Miss Austin in "Do We Need a New Religion"[4] may be readily set aside. Strangely enough this clever woman has sensed the aspirations of humanity in declaring that we must have religion. But Jesus will not do, his message is individualistic. Indeed, according to Miss Austin, another leader must come with a social message. It is useless to look into the Gospels; nothing more can be "tortured" out of them. The word

[4] Century, Oct., 1923.

"tortured" used by this writer is quite significant. Her criticism of manipulating texts might in some degree apply to the method of studying the social message of Jesus in vogue at the beginning of this century. In spite of all of its wisdom Peabody's "Jesus Christ and the Social Question" is open to such a criticism as Miss Austin's. The cleverness of text manipulation is on almost every page of this pioneer text-book. The "torturing" of Scripture, especially to harmonize seemingly contradictory teaching, has been nowhere more adroit.

> The people who still insist that by some hook or crook a way is going to be found to make a new society out of the old revelation, are the people who make no use of history in arriving at their conclusions. There does not appear to be any possible interpretation which can be tortured out of the text of the New, or Old, Testament that has not had its due experiment.[5]

Miss Austin like others superficially acquainted with the history of exegesis may turn away in dismay from the labored attempts to explain the deeds and sayings of Jesus. The Christian scholar, however, needs more patience to find the mind of the Spirit. This may be said even though violently opposite interpretations of well-known texts may be cited to prove the "torturing" of Scripture. Here for instance is John Watson declaring:[6]

> When the young ruler declined the call of Christ, he did not refuse to be a Christian, or else no man can be a Christian unless he deprives himself of property and enters on a life of poverty; he refused to join the little band of men who had broken every worldly tie in order to found the Kingdom of God.

And then we have Professor Vedder declaring:[7]

> It is amusing to note how promptly every exegete and student discovers and how emphatically he announces, that the words of Jesus to the rich young ruler were not instructions for disciples in general, but dis-

[5] "Do We Need a New Religion?" by May Austin; Century, Oct., 1923, p. 76.
[6] "God's Message to the Human Soul," p. 53.
[7] "Socialism and the Ethics of Jesus," p. 418.

cipline suited to this particular case. Very true, but why so uniform a stopping here, so general a neglect to inquire how numerous are the other cases that need the same treatment? Did Jesus never call but this one man to forsake all and follow him? Or is the painfully correct exegesis of this text not so much an attempt to comprehend its real meaning, as anxiety to find an excuse for not making a wider application of the principle of Jesus to the facts of social life?

The criticism of Miss Austin is not turned even by the straightforward position of Professor Vedder; for somehow, the refinement of principle rests on the textual and incidental. Incidents and texts are bound together, principles and ethical values seem mediate to the spirit that is unquestionably recognized as that of Jesus, influencing his disciples then and always; such spirit as moves along the whole social impulse of the gospel and manifests itself in true Christian activity. There is no better illustration of the present emphasis on the social message of Jesus than a comparison of Professor Vedder's position cited, with that taken by him in a more recent book.[8] The professor seems struggling out of the individualistic, in the book written in 1912, and has reached the clear social interpretation by 1924.

Wealth is antisocial. Wealth is therefore impossible in the Kingdom of God. Because wealth is never the honest result of a man's effort as producer, but always the result of exploitation of his brother. No man, by any amount of industry and thrift, ever accumulated a fortune from the product of his own hand and brain—it has never been done in the history of the race, and it never can be done.[9]

The proportion of books written from the social interpretation of Christianity is increasing, and I find one of the most recent the best example of the passing of the textual and the arrival of the inspirational, or as it might be called, the social. Ellwood in the "Reconstruction of Religion" emphasizes the spirit rather than the words of Jesus; the value rather than the

[8] "Fundamentals of Christianity," pp. 93-95.
[9] Op. cit., p. 93.

actual occurrence of the incident related; the entire attitude of the Great Teacher rather than any saying, even the Golden Rule itself. This is the thing that convinces the mind and satisfies the heart that Jesus alone has the message big enough to redeem humanity, and that he, himself, is ever with his struggling disciples, helping them to achieve their own redemption.

I have just laid down Schweitzer's little book "Christianity and the Religions of the World." The "*apocalyptic*" trend of it does not hinder but rather lends increasing value to its social emphasis. This is, of course, not through the historical, nor the ethical values of Jesus' sayings, as such, but rather, because the failure of life must be sustained in the spiritual hope of the coming Kingdom. Schweitzer himself is the incarnate example of this apocalypticism. Cultured, scholarly, spiritually minded Christian, the universities of Europe, the scholarly élite of religious Europe, are unable to hold him. He goes as a missionary to Africa only to return more convinced than ever that the slow, progressive ethical enlightenment of the world will never come through the gradual victory of the ethics of the New Testament. Meditation in Africa, service to the unprivileged, these have deepened in Schweitzer's mind the failure of what is too often called the social message of Christianity but what in reality is the individualistic and ethical. It looks as if in the following words that he expects the Kingdom to come not silently and gradually but with a rush, a grand oncoming of the miraculous day when, in an instant, God will be King in truth, and the Son of Man, the accepted type of humanity's redeemed brotherhood. Significant words they are: [10]

> The first Christians expected the Kingdom of God to come speedily, as a complete transformation of the natural world into a perfect one. We have become more moderate in our expectations. We no longer think of the Kingdom of God as extending over the universe. We limit it to man-

[10] "Christianity and the Religions of the World," p. 87.

kind and look forward to it as to the miracle of God's Spirit bringing all human spirits into subjection.

The generations preceding ours wanted to believe, and were able to believe, that the miracle would be performed in a steady, slow development. We, however, having lived through, and still living in, a time of appalling events, feel as if a terrible tidal wave had flung us back, far away from the harbor of the Kingdom of God, towards which we now have to start afresh, rowing hard against storm and tide, without being certain of really making headway. Thus we, too, like the early Christians, are taught by God the awful discipline of the word: "My thoughts are not your thoughts." He sets before us the difficult task of being faithful to the Kingdom of God as those who do not see and yet believe. We are able to accomplish that task, if we have been apprehended by Him.

Much as this sounds like the individualistic and spiritual type of religion it is nevertheless in its very pessimism concerning the present world order a social attitude waiting for the miracle of the ages to transform and redeem humanity and establish the Kingdom, through a transformation by means of supernatural power. "What a miracle and how supernatural!" may well be the astonished exclamation of those not so spiritually minded as the cultured Schweitzer.

The social emphasis seems to be most emphatic in a book of an entirely different type. It represents the *ecclesiastical* as Schweitzer does the *apocalyptic* interpretations of Christianity. In both are seen the modern point of view of a redeemed humanity rather than redeemed individuals. But in the "Return of Christendom," as its title implies, this will come about by a return of wandering humanity to the fold of the Church and an acknowledgment of the power she has to care for every problem of life, spiritual, industrial, political. If Schweitzer looks to the *clouds,* these Churchmen look to the *Church* for social salvation. Her prestige has suffered more from neglect than from opposition. This materialistic age has rushed past her doors in pursuit of wealth, pleasure, luxury. Nor has this been the first time that men have heeded the call of the world rather than the voice

of the Church. The writers of these chapters belong to a moderate wing of Socialism known in England as Guild Socialists. Of them Bishop Gore thinks highly, though he admits their plans for the socialization of industry are hazy. But then too, the Bishop thinks they have a word of inspiration for our day. These writers expect no break with the past nor any foolish dating of the modern gain to religion from the sixteenth century. But not a revival of past forms; only a return of motive and direction that are ageless will effect the needed reform. No "healthy industrial or social fabric can be built upon the principle of Individualism or is consistent with the assertion of an almost unrestricted right of private property." [11] The principles that are to operate for the establishment of a social order are none other than the ideas of justice, brotherhood, and social service that inhere in the Christian doctrine of God. These were entrusted to the Church and have guaranties for social salvation that no other scheme possesses. There is no "real hope of social salvation save in the name of Jesus Christ of Nazareth, the Son of God." [12] These writers look upon the Reformation as the beginning of the spirit of individualism which did twofold mischief: (a) broke up the visible unity of the Church; (b) encouraged the individualism that lies at the foundation, the greed and egoism, of industrialism. The cure of it all is a return to institutionalized religion which teaches men to pray, "Thy kingdom come." This is an aspect of socialism that must astonish the usual advocate of the process who thinks it only the work of so-called democratic or even anarchistic groups. Here are a group of Churchmen who know that the Church has the message to cure all social ills.

Even if the modern man's doubt goes no farther than balancing sweating against serfdom, or swindling financiers against robber barons, it will imply the need of some third thing, some authority above the ages,

[11] "Return of Christendom," p. xv.
[12] Ibid., p. xix.

to hold the balance. History has produced only one thing that can even claim to hold it.[13]

These writers see humanity struggling out of the feudal system into an industrial age. They swarm out into a freedom that turns to slavery such as the world has never known, a slavery to machinery and production or to freemen who tramp the city streets in mobs of unemployed. Strange is the liberty that an individualistic era has brought! Stranger still the belief that this liberty has won for man freedom from authority.

The most serious danger of modern society is not, as some very short-sighted critics imagine, the tendency to anarchy, but the desire to find some absolute and final authority. It is the doctrine of absolute authority which is the greatest danger of our time, and it is not less dangerous when it masquerades under the form of democracy.[14]

And finally, social emphasis appears in a book of A. Vollmer, "Christian Sociology." This writer teaches that individuals redeemed by Jesus Christ make up the true social order that will bring the teachings of the gospel into everyday life and win men from the snares of capitalism and industrialism.

It is a medley of teaching that has recently appeared in the name of the social interpretation of Christianity. The ethical and the apocalyptic, the Protestant and the ecclesiastical, the textual and the spiritual interpretations of Christianity all reflect the interests of the day and hour in the social emphasis of their schemes.

I confess that for several years I have had my seasons of depression over the prospect that your generation will not go my way, but will go its own way. I have felt keen sorrow over indications that your generation will not build directly upon the work of my generation, any more than my generation built upon the work of Lester F. Ward. I have even committed to paper several schemes of research, which in my judgment would best economize the resources of the sociologists in the next one, or two, or three generations. After allowing a certain temporary indulgence, however, to

[13] Ibid., p. 251.
[14] Ibid., p. 112.

that very human weakness I have come back to the saner conclusion that I would not handicap future generations with my prescriptions if I could. In the long economy of the ages, it turns out that, on the whole, each generation knows its own business better than any previous generation could have defined it.

This is part of the swan song of one of the world's acknowledged teachers. It is a noble song with little of the dirge in it; rather is it a stirring ode. No one could complain of this teacher's energy, training, devotion, or ability. Acknowledged far and wide as a great authority in sociology, recognized as a leader of men, he found age impairing his right to leadership. He is anxious to step out of the way. His manly declaration that others will lead in greater conquests than he has ever known, endears the passing leader all the more to his friends. We recognize the frailty of the man but the deathlessness of his subject. Yet his results will not do for coming days. The uplift of humanity is his theme, as it has always been the theme of friends of humanity; his application was successful in his day and generation, but Professor Small of Chicago finds that his time to get out of the way has arrived. We admire his good sense; we praise his faith. He sees others coming forward who will carry the work of human redemption far beyond anything he ever dreamed or dared. It does us good to recognize this passing leader's insight, daring, and faith in recent articles in the *Journal of Applied Sociology* for November, 1924. Two things should be noted in Professor Small's valedictory; one, the absolute faith he has in the social order to solve its own problems; the other is the usual story of humanity, the passing of the teacher and even his message. Never have we been as certain, as we read this valedictory, of the abiding power of Jesus, the Christ. These are the moments that assure the Christian minister that sociology can never displace Christianity. It is of value, nevertheless, to note the explicit faith that the retiring professor has in the power of society to redeem itself. Like most sociolo-

gists, he recognizes, but only occasionally acknowledges, the part that religion has had and will have in social redemption.

We are not so impractical as to imagine that any delegated committee of church-members by marching into Wall Street are able to stop the questionable financiering of the money experts. Nor do we believe that an occasional visit of a gospel-team to a factory or a steel-mill will convert the capital-hating laborer into a brotherly fellow worker. We believe a bigger thing than that. We believe the social message contained in the gospel of Jesus is permeating the social order slowly but surely; that hatred and greed are doomed; that strife in the industrial as in the social and political realm must eventually disappear before the coming of the brotherhood of man. This is the reason why it is difficult to encourage the fanatic and extremist who, for instance, declare they will never lift a sword or shoulder a gun. This type of individualist believes that this is the direct way to end all war. But German socialists believed this. Many of the fine spirits in the Fatherland were sure that they would never do such a thing as participate in war against their brothers of any country. But what happened? The Kaiser informed them that the world was conspiring against the Fatherland, was ready to annihilate it, and then, socialist, everybody, was eager to defend it. There is a surer cure for war, as there is a quicker solution of industrial and business strife. It is to be found in the rising tide of public conscience and good-will fostered for the most part by religion; and as we Christians believe, by the social teachings of Jesus. This rising tide of social religion will make the hatred, greed, unbrotherliness of individualism, impossible. Take out of the social order the result of Jesus' teachings; estimate if possible, their power to help society—work out its future problems and deduct that power from human achievement—is it possible the sociologist would be so optimistic? Most of the things worth while in the social order are the outcome of direct religious influence.

"THE GREATEST SCOTTISH PREACHER OF HIS DAY" [1]

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BABROUR's "Life of Alexander Whyte" presents a full-length study of its subject. Many illustrations illuminate the text. Its thirty chapters, in five parts, are arranged on a felicitous plan, based upon one of Doctor Whyte's favorite texts: "Man goeth forth unto his work and to his labor, until the evening." It is to be feared that the cost of the book will keep it out of reach of those ministers who would most profit by such an example of professional fidelity and achievement. It runs to 658 pages, ten of them given up to appendixes, and ends in an index of seventeen pages more. The style is good plain narrative without obtrusive purples. The quoted material and the anecdotes are skilfully handled, discriminated from, while they add volume to, the main stream of the story. Selective judgment and good taste are always in evidence. Though a kinsman on the distaff side, Barbour is quite equal to a balanced and sometimes a critical estimate of his hero. Enthusiasm, affection, admiration are for the most part latent. Altogether one may judge that the book will find and keep a high place among ministerial biographies.

The caption heading of this review conveys the Reverend J. M. E. Ross's estimate of Dr. Whyte's place as a preacher. Doctor Cairns told his students at Aberdeen that "the mould was broken when God made him and gave him to Scotland." Sir James M. Barrie declared that "to know him was to know what the Covenanters were like in their most splendid hours." Dr. Alex Smellie struck the deepest note when he said, "He was

[1] "The Life of Alexander Whyte, D. D.," by G. F. Barbour, D. D.; New York; Geo. H. Doran Company; price, $6.00.

like his Master, for he loved perfectly and to the end." Perhaps the most interesting and acute testimony quoted by the author is that of the Reverend Charles W. Gilkey, pastor of the Hyde Park Baptist Church, of Chicago, who was a student at the New College, Edinburgh, during Doctor Whyte's principalship. It runs as follows:

> Alexander Whyte, the incarnation of all that is noblest and finest in the old type of Scotch preacher and in the Puritan divine; careful, faithful, original. A mystic given to rhapsody, contemplation, vision even, preaching the unsearchable riches of Christ as revealed in Christian experience. Not thinking or speaking in modern terms, he nevertheless fastens with surprising accuracy on the eternal elements of experimental religion. An individual in character, personality, even in style, whom to know is to love and never to forget—a demonstration to us young radicals of what the ministry has been and may be—a preacher to age, if not to youth, of Christian perseverance.

Mr. Barbour himself sums all up into one, when he says:

> He stood through all that he said and all that he was as a living proof of the unquestionable reality and final importance of the spiritual life. . . In face of all unsolved enigmas we felt that the experience of which Alexander Whyte spoke and the Power which made him what he was were no fantasies of the imagination, but must, in the long run, prove to be the unshakable foundations of the deepest life and the truest knowledge. Others might defend Christianity by the weapons of the intellect; he did so by the evidence of an inspired personality—by vision, not by argument.

The parts of the book of most interest to the minister active in service, are those dealing with Doctor Whyte in Study and Pulpit; Doctor Whyte and his Classes; Doctor Whyte as Pastor and Friend, and the chapter dealing with his part and attitude in the Robertson Smith heresy case. Let one read these chapters and learn how terribly he could toil; how diligently he studied his Bible, the great Puritan divines, the mystics, the great poets. In his own phrase he was an " oceanic reader," always noting in his interleaved Bible the references

and results. He often wrote a sermon the third time before preaching it. But all seem to agree that he never spoke with such unction and effect as when he spoke without notes and to smaller audiences than those facing him on Sunday. His preaching was always pungently personal, ethical, and inward. His utterances on the subject of sin were sometimes terrific and thrusting in their penetrating analysis and psychological intuition. Barbour quotes Dr. George Adam Smith on this point, in these words:

> Dr. Whyte made us face sin as a fact, ugly, fatal fact—made us feel its reality and hideousness and follow its course to its wages in death. He did this not only by his rich use of the realism of poetry, fiction, and biography, but, as we could feel, through his experimental treatment of it, out of his own experience of its temptation and insidiousness, and of the warfare with it, to which every honest man is conscript.

On this subject Whyte himself said:

> I know quite well that some of you think me little short of a monomaniac about sin. . . You are quite right in that, for I most profoundly feel that I have been separated, first, to the personal experience of sin and then to the experimental preaching of sin above and beyond all my contemporaries in the pulpit of today.

One wonders, after coming to know that Whyte was born out of wedlock, of a mother who never married, but devoted herself with supreme sacrifice and tenderness to her illegitimate child, whether he might not have used the Scriptural phrase "separated from the womb" to such a soul-searching ministry.

At the same time few modern preachers have had a more convinced sense of the fulness and efficacy of the Saviour's sacrifice and the renewing power of divine love. One might almost say of his preaching "where sin abounded, grace did much more abound." The wooing note was there; all the more persuasive and tender because of the darkness out of which the light of mercy and forgiveness streamed.

Space fails, to speak of the pastoral fidelity to which this volume witnesses; of the tender heart-life in Whyte's home, and his geniality as host to his friends; of his remarkable devotion through thirty laborious years to a teaching ministry to the young through the medium of his classes on Sunday night after service and on one afternoon a week, for which he planned far ahead, and prepared himself by arduous study and wide reading. The range of subjects covered in those years is all but amazing. Every neophyte for the ministry ought to let Whyte's example lure him to resolve that his shall be a teaching ministry. Whyte said once, "I would have all lazy students drummed out of college and all lazy ministers out of the Assembly."

What to this reviewer is the most notable feature in the life and character of this Puritan, Covenanter, Scotsman, is his catholicity as preacher, teacher, author, and friend. His mind is ever open on all sides, and yet ever closed on the fundamentals of his own experience. In the Robertson Smith case he stood for the fullest liberty of inquiry and search for truth, insisting that the facts should be faced. His memorandum to the Assembly, with its three reasons for dissent from the report of Doctor Rainey's Committee, is worth pondering by all into whose hands this biography comes. In an address at the induction of Dr. Marcus Dods to the Chair of Greek in the New College, Whyte, used these words:

> The historical, exegetical and theological problems connected with New Testament study, in our day, are not the ephemeral heresies of restless and irreverent minds; they are the providential results of that great awakening of serious thought and of scholarly and devout inquiry which began at the Reformation and has been in steady progress in the best schools of Christendom ever since.

More explicit still his speech to the Assembly summing up the Smith trial, an event which deeply agitated the world of scholarship:

Fathers and Brethren, the world of mind does not stand still; and the theological mind will stand still at its peril. No man who knows, or cares to know anything of my personal sympathies and intellectual and religious leanings, will accuse me of disloyalty to the Calvinistic, Puritan, and Presbyterian polity. . . But I find no disparity, no difficulty in carrying much of the best of our past with me in going out to meet and hail the new theological methods. Of all bodies of men on earth the Church of Christ should be the most catholic-minded, the most hopeful, the most courageous, sure that every movement of the human mind is ordered and over-ruled for her ultimate establishment, extension, and enrichment.

One feels like saying, after the manner of Patrick Henry, and with a like ardor, "If that be inconsistency make the most of it." They are many today who still hold fast, but with their faces toward the sunrise.

A CASE STUDY IN WEEK-DAY RELIGIOUS EDUCATION

DESPITE the fact that the churches of America are involved in a doctrinal controversy that is calling out polemical effort of their best leadership and engaging much attention of the sensation-seeking public, there are more important activities in these churches today. Perhaps no subject in American Christianity in recent times has taken such a promising grip upon the church as the work of religious education. And religious education has come to functional expression in a special manner in the schools of the church. Such agencies as the Sunday School, the Vacation Church School, the Week-day School of Religious Education, the School of Missions, the School of Church-membership, the Normal Training School, and the Summer Institute for Church Workers, are commanding the regard of all thoughtful people. Probably not one of the aforementioned institutions has attracted the nation-wide approval in such unqualified fashion as the Week-day School of Religious Education. Public-school educators, purposeful parents, and clear-minded citizens, as they learn of it, are one in seeing the potential values in such a standardized institution of learning. Is it not safe to predict that within a comparatively short compass of church history the week-day school will have achieved the social status that our public-school system now maintains?

At this stage in the development of the week-day school, the most beneficial literature bearing upon it is probably the presentation of case studies. Here and there men are engaged in project work, demonstrating how such agencies can be administered and what types of value accrue from the employment of various principles, methods, and materials. The following article presents the type of experiment which is being

carried on in one week-day school of religious education. The school is located in the city of Northfield, in the State of Minnesota. This school has gained considerable recognition in the Middle West as an educational enterprise of no mean civic and religious significance.

The Community of Northfield

Northfield, a city of 3500 population, is an agrarian-college community located in a rich agricultural belt forty-five miles south of Minneapolis. Its slogan, "Cows, Colleges, and Contentment," suggests the quality of the people's ambitions. A thrifty rural people engage in dairy farming and make the community a healthful economic center. Two colleges, with a combined enrolment of nearly two thousand students, give the city a distinctly educational bent of interest. St. Olaf College, well known through its choir activities, serves a strong Scandinavian and Lutheran constituency. Carleton College, ranking high in academic circles, is sponsored by the Congregational, Baptist, and Protestant Episcopal denominations. As one might judge, the moral and cultural atmosphere of Northfield is unusually inviting. A goodly number of retired farmers and their families reside in the city. This influential group in sympathy with a conservative New England strain of community traditions, tends to render the community's policies "laissez faire." The city is blessed with splendid grade-school and church systems. The latter include one Roman Catholic, three Lutheran, one Moravian, one Methodist, one Baptist, one Congregational, and one Protestant Episcopal. The last four, located on the east side of the city, are separated naturally from the others by a river which cuts the city in two sections, and socially by a corresponding division of community interests. Junior and senior high-school students are housed in a central educational plant. Grade schools on either side of the river, accommodate the children. They are manned with unusually competent instructors.

A Sketch of the Week-day School

Three local ministers held a conference in the winter of 1920 to consider the religious status of Northfield children. The vision of the possibility of a week-day school of religion for the community sprang out of their consultation. They discovered that there was no State legislation to prohibit use of school time for instruction of children in religion. In two weeks the school patrons of Northfield opened their first week-day school.

For two years and a half each school participating in the project (all except the Moravian) supervised the work of its own children in their respective church plants. All children attended simultaneously, Wednesday from 2:45 to 4 o'clock. A sufficient degree of success marked the efforts of the pioneers to warrant a continuance of the work. During the experiment such community problems as discipline, quality of teaching staff, standardization of materials, and administration, naturally arose. It became necessary in 1922 to organize a Community Council of Religious Education to care for their common interests. The minister and three lay delegates of each Northfield church, and the superintendent of schools, composed the personnel of the Council. The function of this cabinet lay in arranging with the Board of Education for appropriate time and standards for the several schools of religion.

The same year the Baptist, Congregational, Episcopal, and Methodist churches decided to join their forces in a federated school of religious education. This fusion of forces was simply arranged because of the common interests of the churches geographically and socially. During the school year 1922-1923 the children convened in school session in the Methodist parish house, a fairly adequate plant for week-day educational work. The following year the Congregational school plant was employed to house and equip the enterprise.

The Federated Council and Its Functions

In order to administer the cooperative school advantageously it became necessary to organize a federated council representing the interests of the four cooperating churches. It was agreed that the minister and the three lay delegates from each church acting on the community council serve also on the federated one. This group organized with chairman, secretary, and five committees upon whom rested responsibility for housing and equipment, finance, teachers and teaching-materials, publicity, and school visitation.

The committee on housing and equipment was fortunate to have at its disposal a commodious church plant, the property of the Congregational church. An attractive assembly-room, individual classrooms with graded chairs and tables, blackboards and maps, a reliable clock-bell system, and a library room with bookcases under lock and key in which to store supplies, were furnished. In addition, a janitor maintained adequate heat, swept and dusted the rooms regularly, and supervised ventilation.

The treasurer and his finance committee estimated a budget for supplies and salaries, and divided it in "pro-rata" shares (according to church-membership) among the participating churches. The budget for the year 1923-1924 was one thousand dollars, and each church made its share an item in its annual budget. It was estimated that the federated school cost its patrons about three dollars and twenty-five cents per child per year. The service of the janitor and the fuel were provided by the church housing the school with the understanding that the churches alternate in carrying that responsibility.

Perhaps no committee had as perplexing a task as that one on teachers and teaching materials. There was little dearth of instructional force in collegiate Northfield. The committee was considerably exercised to make the most advisable choice of leaders. They discovered such available sources

of help as the ministers, parents who were formerly public-school teachers, men and women having general educational training, senior students in the colleges, and teacher-trained graduates in religious education. From this miscellaneous group they selected the individuals whom they considered best equipped technically and personally for the various grades of school children, for the different courses of study, and for the several offices in administration. And in so far as it was possible without impairing the efficiency of the school the teachers were elected from all four denominations. This committee was also commissioned to choose the study materials to be used in classroom and assembly courses. They supervised the purchase of Bibles, hymnals, flags, teacher's manuals, pupils' study-books, note-books, pencils, paste, crayons, and ink. The churches provided a very good reference library.

The committee on publicity sought the support of the ministers, the principals of the public schools, and the local press in their endeavor. In considerable degree it worked with representatives of the other week-day schools. Together these agents sought as large an enrolment of children in the various schools as could be secured. From pulpit, in press, and by personal interview, each home was encouraged to support the community enterprise. The deliberate assistance of parents and teachers was solicited. Upon enrolment it was learned that practically one hundred per cent. of the children in the grades one, two, three, and four enlisted in the school of their choice. And between ninety and ninety-five per cent. of the children in the other four grades elected work in one or another of the week-day schools.

In order to enlist the intelligent support of the parents and the public-school teachers, the committee on visitation introduced various methods to bring the school and its patrons together. Visiting days were arranged. The children wrote and conveyed invitations to their own parents. The local newspapers carried related information. Many citizens took advan-

tage of such occasions to pay their respects to the school and to learn what manner of religious work the children were accomplishing. A Parent-Teacher Association was organized which augurs well for the enrichment of public sentiment and the purposeful participation of the people in the exercises of their schools.

The Week-day School Time-table

The public-school superintendent and the Community Council of Religious Education agreed to make the week-day school program a Wednesday project. Arrangement was made with the principals of the public schools to have the children in grades three and four from 9:00 A. M. to 10:30; grades one and two from 10:45 to 11:30; grades five and six from 1:30 P. M. to 2:40; and grades seven and eight from 2:50 to 4:15. The children were released from public school sufficiently early to permit them to arrive at the church school in time to meet this schedule. There were approximately seventy-five in each of the four groups in the federated school. This school arranged its time-table in three sections, a period for worship, one for classroom study, and an assembly-course period. The allotted time for worship for each group depended upon the total time at the disposal of the particular group. Classroom work extended over a period of thirty or forty minutes depending again upon the time at the disposal of the particular group. The assembly period was twenty minutes in length for each of the three participating groups.

The following chart pictures the time-table of the federated school:

Grades	*School Period*	*Worship*	*Classroom*	*Assembly*
III, IV	9:00-10:25	9:00- 9:25	9:25-10:05	10:05-10:25
I, II	10:45-11:30	10:45-11:05	11:05-11:30	———
V, VI	1:30- 2:40	1:30- 1:50	1:50- 2:20	2:20- 2:40
VII, VIII	2:50- 4:15	2: 50-3:15	3:15- 3:55	3:55- 4:15

The Administration of the School

In the autumn of 1923 the federated council chose Professor Stewart G. Cole, then of the department of religious education of Carleton College, to superintend the federated school. In conference with the ministers of the churches and the committee on teachers, he arranged for the teaching staff to receive a salary. The rate decided was three dollars a day. A corps of fourteen teachers was chosen to carry the classroom work. The ministers volunteered to direct the courses offered in the assembly periods. Four of the teaching force taught throughout the entire day. One of these served also as organist, and another as chorister. The other ten took charge of one or two classes as they elected. Each teacher was responsible for keeping a record of the attendance in her class. One of the staff acted as secretary of the school, recording total attendance and absences, sent such reports weekly to the principals of the public schools, and carried forward permanent records for the benefit of the church school.

At the termination of the exercises of worship, six classes composing the group retired to their rooms for class study. Thus there were from ten to fifteen children under the supervision of each teacher. The boys and girls had separate classes in the four upper grades. Considerable freedom and initiative was encouraged in the direction of classroom program. The superintendent of the school directed the worship exercises of each group, directed one of the assembly courses, greeted visitors, mediated between the church and the public-school authorities, and carried forward a diary of the school life.

The Materials of the Curriculum

First, for Worship

The period set aside was utilized for two purposes, worship and training for worship. The two were never inter-

mingled. When the director had plotted a program for worship, that service was carried through without break. When the climax was reached and the service ended, the remainder of the period, if any, was used for training purposes. Fresh subjects were interpreted, new hymns practised, Biblical and extra-Biblical memory materials introduced, and possibilities of improvement of the worship period were discussed.

The service of worship was always opened with some responsive call to worship. Hymns for grades three to eight inclusive were selected from H. Augustine Smith's book, "Hymnal for American Youth." [1] For children in grades one and two, Eleanor Smith's manual, "The Children's Hymnal," proved a commendable text. By careful survey it was found that in each of these hymnals were types of poems and musical settings that expressed the various religious attitudes and sentiments of graded children. In so far as it was possible, classical Bible messages were presented in graded form to meet the social aspirations of the children. Prayer gems were committed by the various groups and used occasionally in concert. Frequently the superintendent directed the children in an analysis of their own "thank you" and "ask you" prayer interests. When these were elucidated, they became the topics for sentence prayers expressed audibly by various members of the group.

Flag salutes formed a regular part of the worship program. A pupil bore an American flag into the assembly at the appointed time, whereupon the children stood at attention, gave the salute and sang "O Beautiful for Spacious Skies." Another student presented the Christian flag to the pupils and they responded with the salute and pledge, and sang a verse of "Stand up, Stand up for Jesus."

The children were never permitted to participate in a routine or conventional program of worship. The repertoire

[1] Three supplements have been published recently to go with this hymnal. These are, (1) Hymn Stories for Children, (2) Method and Interpretation of Hymn Singing, (3) Twenty-five Hymns with Art Picture Illustrations. These additions make the text even more serviceable.

of the leader was sufficiently full to permit of regular shifts in religious emphasis and in materials of worship. The most difficult task was to maintain regularly an inspirational social atmosphere. Here the fluctuating personal equation entered and proved difficult to control.

Second, for Classroom

Worship terminated, a bell was rung, and the children stood at attention in preparation to go to their respective classrooms for intensive study. When the pianist struck a chord, all turned to the right; when the march music opened, the children stepped in ordered lines and, in company with their teachers, marched to their study rooms.

The classroom study materials included the following subjects and the accompanying texts:

Grade	*Course of Study*	*Publisher*
I	God's Loyal Children	Scribner
II	Jesus' Way of Love	Scribner
III	Walks with Jesus	University of Chicago
IV	The Junior Bible	Scribner
V	The Life of Jesus	University of Chicago
VI	Paul of Tarsus	University of Chicago
VII	The Life of Jesus	The Bible (text)
VIII	Paul of Tarsus	The Bible (text)

This list of consecutive studies was chosen in the face of several difficulties. Cognizance had to be taken of the materials used by the school the year previously. It was found that the Sunday schools of the cooperating churches used such a variety of materials that it was impossible to coordinate them, and consequently impossible to coordinate them with week-day school materials. To this double aim the churches are directing their efforts this year.

Third, the Assembly Program

A warning bell sounded three minutes before the close of the classroom period of study terminated. At the second

bell all classes prepared for dismissal to the assembly-room. When the pianist struck a chord, the children formed in line and marched cheerfully into the main room. Having resumed their seats in the auditorium at the request of the superintendent, the minister in charge of the particular group led in a lecture and discussion course of study. The courses and leaders were arranged as follows:

Grade	*Course of Study*	*Teacher*
I, II	No assembly period	.....
III, IV	History of Christian Missions	Congregational Minister
V, VI	The Geography of Bible History	Methodist Minister
VII, VIII	The History of the Christian Church	The superintendent of the week-day school

The teachers of these courses used such materials and helps as they possessed in their own libraries. The following books they found helpful: "Children's Missionary Story-Sermons," by Hugh T. Kerr; "Historical Geography of Palestine," by Vincent, and "Historical Geography of Bible Lands," by R. N. Hodge; "Landmarks in Christian History," by Rowe. In no case were the texts followed literally.

Some Objectives of the School

First, to introduce a standardized school of religious education

The State law [2] stipulates that week-day schools offer as high-grade work as the public schools; what is more important, children have an inalienable right to share in a school of relig-

[2] Bill 3979 (1923):

Be it enacted by the Legislature of the State of Minnesota: (Additional reason for excuse from sessions).

That it is the wish of such parent, guardian, or other person having control of any child, that he attend for a period or periods not exceeding in the aggregate three hours in any week, a school of religious instruction, conducted and maintained by some church or association of churches, or any Sunday school Association incorporated under the laws of this State, or any auxiliary thereof, such school to be conducted and maintained in a place other than a public school building, and in no event, in whole or in part, at public expense; provided that no child shall be excused under this section while attending upon instruction, according to the ordinance of some church, under and pursuant to Section 4 of this Act.

ion which gives them opportunity for competent instruction and growth in the higher values of social living. The Sunday school is not a standardized institution of learning. It was observed in Northfield that the week-day school could save imperiled religion and serve the imperative needs of American children by giving adequate attention to relative matters.[3] The federated school attempted to meet the challenge by providing intensive religious education under the direction of capable and consecrated leaders during the disciplinary hours of public-school time.

Second, the school sought to be an experiment in Christian living

Instead of conceiving the object of the school as a three-fold one—worship, instruction, and training for service—the administration interpreted its mission as that of training officers, teachers, and pupils to serve as they participated in worship and class study. The adult leaders sought to direct natural fellowship occasions throughout the school session, occasions in which teacher and child expressed approved gestures, interests, attitudes, sentiments, and judgments, as normal reactions to the various situations in which they found themselves. Such personality constituents normally engendered in the members of the group and tactfully directed by the teachers, were the objective of the religious educational project.

To be more explicit, in the exercises during the worship period, it was conceded that the children were introduced to the perennial values in the Christian faith and to the divine wonders in their own environing world only as the group stimulated an atmosphere in which the spontaneous reaction of individuals was a sense of reverence for, and the utility of the

[3] Luther Weigle has pictured the crisis in our present academic situation in these words: ". . . the future of religion is in danger . . . for two reasons. First, because children will inevitably sense the discrepancy between the elaborate provision which we make, through public schools, for their education in everything else than religion, and the poverty of provision which we make for their education in religion. . . A second reason . . . because a system of public education that gives no place to religion is not in reality neutral, but exerts an influence, unconscious though it may be, *against* religion." "The Teaching Work of the Church," by Com. on the War and the Religious Outlook, pp. 21, 22.

Bible, Jesus, Nature, Society, and the great Companion with whom they were living in this awe-inspiring cosmos. In the classroom, teachers conceived that they opened up the treasures of Christian literature as types of human experience, and awakened in the children awareness of residual religious values, in degree as teacher and pupil mutually expressed in their quest for such values commendable social good-will. In the assembly periods, the ministers sought to set forth the best values of historical Christianity in their social perspective, and to give the children opportunity to contribute by question and comment their quota to the investigation, in order to lead them to appraise intelligently and free from prejudice their religious inheritance. As these purposes were accomplished, each member of the group was spontaneously, and consequently naturally, growing Christian in the exercise of open-minded and industrious efforts, and in the exercise of social gestures such approved qualities as courtesy, self-control, otherism, social justice.

Thus this Northfield institution set itself the difficult objective of attempting to cultivate spontaneous Christian loyalties and obligations in the school society as the members engaged in conscious estimation of these same rights and duties in the peoples they studied. It was assumed by the federated council supervising the project that if Christian attitudes and values could be stimulated in the social interactions of the children and teachers in the process of worship and study in the school, the same attitudes and values would tend to become operative in social situations outside of the school. In addition, it was assumed that the cultivation of free personal judgment of the children in the process of analyzing and evaluating historical crises in Biblical and Christian times would fit them for sane deliberation upon issues that arise in their local community. In brief, it was conjectured that approved behavior spontaneously motivated in the school would be contagious out of the school.

The assumed hopes of the council were confirmed repeatedly. The principal of one public school often remarked during the year that the boy who gave her most trouble the year previous had become radically changed in his behavior; he was a "young gentleman." Other children showed signs of marked change. A parent reported that his boys were ready for baptism and church-membership resulting from the thought-provoking work of the school. A fourth-grade boy one day prayed during the period of worship: "God, I thank thee for my new bicycle and my parents who have given it to me. Help me use my bicycle right." A third-grade girl on occasion: "Jesus, I thank thee for our beautiful homes and friends, for our schools and teachers. Dear Jesus, we want you to help the Near East children and the Near East fathers and mothers. We thank thee for the Church and our Bible. We thank thee for the rain, the sunshine and the flowers." Several parents indicated that their children were keen to attend the week-day school, but they had difficulty in persuading them to go to Sunday school. The former afforded a "good time" but the latter was "so dry." During the year the children contributed liberally and with purposeful zest to Near East Relief, to the beautifying of city property, and to experiment in vegetable and flower gardens.

Elements of Strength and Weakness in the School

Some Elements of Weakness

1. The promoters of the week-day project found difficulty in moving the community and federated councils to exercise definite purpose in their commission and to coordinate their resources for the highest competency of the various schools. The onus of control fell on the ministers naturally, and they usually tolerated the major responsibility. A permanent and informed executive would be missing in case the ministers should resign and move away.

2. The problem of arranging complementary materials

and objectives between Sunday school and Week-day School had not sufficiently gripped the officers and teachers of these allied institutions to cause them to act in the best interests of the children. Consequently some children expressed annoying testimony. Some claimed they were taught the same material in each school, while others claimed they failed to see the need of going to both schools.

3. Although regular meetings of teachers and officers in this week-day school were called to consider the interests of the cause, the purpose of working out in clarity the implications of the objectives the school had adopted was not pressed sufficiently. Consequently some exercises of the school fell a victim to routine management, whereas they should have been regularly directed with high purpose and meaningful precision.

4. Early in the school year it was discovered that the boys in grades seven and eight required men teachers for discipline and responded more vigorously to the companionship of the male leader.

5. It was difficult to produce the most praiseworthy results in the period of worship of grades one and two for the reason that one group could not read and were still awkwardly self-conscious, whereas the other grade could read and coordinate their activities with much precision. There was considerable irregularity of attendance in midwinter on the part of the children of these grades on account of the distance between the church and the school.

6. The superintendent learned late in the year that he had not encouraged as free experimentation in pupil control of worship and other school projects as the children desired and as they could use with good grace.

Some Elements of Strength

1. The administration of teachers and officers approached creditable standardization and produced corresponding results. The esprit-de-corps of the staff proved an unceasing source of

inspiration to child and adult. The salary paid the teachers prompted regularity in attendance upon school work at home and in the study room.

2. The school projected a deliberate program. The materials, equipment, and personal approaches to the children were thoughtfully graded. Hence problems of interest and attention were, as a rule, inoperative.

3. The Board of Education and the Community Council of Religious Education worked in harmony, and allowed sufficient time for each group of children to have unhurried participation in worship, class investigation, and assembly study.

4. Such publicity methods as were used proved a real boon for the school. On visiting days citizens attending the school's exercises invariably expressed happy astonishment at the quality of the work their children were doing. Regular report cards the teachers sent home provided a parental check on the personal status of their children. On the closing day of the school year all the Protestant week-day schools participated in a picnic and informal program that afforded a fitting climax to the year's program.

5. The children of the community were exercising in life's best social and religious values under the supervision of a twofold pedagogical interest; they were learning to live together in Christian good-will; simultaneously, they were being taught to consider the motivating forces that have been fruitful in producing the world's best citizenry.

6. The interdenominational plan of a federated week-day school of religious education proved a unifying force in Northfield. The whole east-side community took pleasure in supporting an enterprise of unquestionable fruitfulness and one that brought the disintegrated Protestant resources into happy and helpful partnership.

STEWART G. COLE.

ARCHÆOLOGICAL AND CRITICAL NOTES

The far reaches of the interests and the influence of Western Christianity are amazing. She is neither content to stay at home as her foreign mission activities attest, nor willing to confine her interests to the present, as is proved by her varied historical researches. While the Bible is primarily a religious book, prized for its unique deposit of moral and spiritual values, it always bears the marks of the historical conditions out of which it originated. Hence the student is not satisfied with a knowledge only of the great moral and religious truths expressed therein, but is eager to understand all the factors that may in any way have been related to those central, vital truths. In fact these can be fully evaluated only in their historical origins.

Hence in the Christian Church there has always been fostered the desire for accurate knowledge touching all those facts that lie in the background of her faith. Never have thoughtful men been more keenly interested in the antiquities that are related to their spiritual antecedents than at the present time.

Speaking generally, it was only last century that there was aroused an unusual interest in the exploration and excavation of ancient scenes and sites. Attention was necessarily first paid to that which was imposing and vivid. The pyramids of Egypt and the giant obelisks first challenged the ingenuity of the interpreter. The hieroglyphics speedily yielded up their secrets to the insistent quest of the scholar. The great mounds covering the great cities of Babylonia and Assyria next began to pour out their tablets and disclose the ebb and flow of ancient empires with their commerce, their petty intrigues, their devastating conflicts, their mighty civilizations, and their personalities of heroic mould.

Each decade, though only able to skim the surface, has endeavored to push the inquiry farther afield, into the smaller provinces or back into the more remote antiquity. Every year has added its wealth to the sum total of the knowledge of custom and life that surrounded Biblical and pre-Biblical times.

At the present, exploration is carried on in many quarters of the East. To the readers of the CROZER QUARTERLY, because of the presence this year of Dr. Edward Chiera in Mesopotamia, special interest is focused there. As annual Professor of the School for Oriental Research that has recently been established in Bagdad, he has considerable time to study the exploratory work that is going on in a number of different places in the southern part of the valley under the direction of various American and English universities. Recently President Evans has received from him a number of interesting communications. Among other places, he has visited Ur of the Chaldees, that ancient city, the name of which is so familiar to all because of association with the story of Abraham. Here representatives of the University of Pennsylvania are busily at work, and valuable results are being obtained. He has also visited Kish, the site of an old Semitic city, lying about ten miles due east from Babylon, where the Field Museum of Chicago and the University of Oxford are jointly at work. Part of one letter is of unusual interest and reads as follows:

> Kish is one of the most interesting sites in Mesopotamia. . . Some three years ago the Field Museum of Chicago and Oxford University gained permission to excavate this site. . . Peculiar interest is due to the fact that Kish is one of the oldest, if not the oldest, of the Semitic cities. According to the Babylonian lists of Kings, it was the first royal city. We have now the names of the old Kings of Kish, and they are mostly Semites. Kish is then the first Semitic site to be excavated with thoroughness; and when all the work is done will go a long way towards the solution of the question, which, the Semitic or the Sumerian civilization, was the earlier. Thus far . . . important material is to hand.

The ruins of the city are very extensive, covering about four and a half miles by two. Though work has been carried on for two years the surface has only been scratched here and there. The work on the ziggurat and the temple round about it was discontinued, after it was found that it was not the original sanctuary, and dated from only about 2000 B. C., a very recent date for such an old city.

This ziggurat, or temple tower, bears the rather pretentious name "The house which is the link between heaven and earth." At the present time it stands about sixty feet high and originally may not have been much higher. The explanation of the name may be easily understood by ascending to the top of the tower. From this point of vantage, the Babylonian plain, unbroken by any mountain or hill, is seen reaching out on every side to the far-off horizon.

Twenty miles in the distance lies the ruins of Cutha, the city sacred to the god Nergal, the deity of Pestilence and the ruler of the Underworld. Such ruins have not yet been touched, and work there will be extremely difficult, owing to the fact that it is surrounded by the desert, and no water is procurable in the vicinity. Yet we know that 4000 years ago the whole country was crossed in every direction by canals, and it was so fertile that it supported a very large population. Nearer than the ruins of Cutha, lie those of Babylon, about nine miles distant, and all around is desert. The very ziggurat where in times gone by the old priests went to celebrate the rites of their gods, is full of holes where foxes and jackals pass the day. At the dusk they may be seen stealing forth, their forms silhouetted against the sky, as they go in search of their livelihood. One cannot help trying to find the reason for all this desolation, which appears to be the fulfilment of a prophetic curse.

Excavations at a place two miles from the ziggurat uncovered the ruins of an old Sumerian palace dating from 3000 to 4000 years B. C. . . Contrary to what has been known up to the present, a row of columns built of unbaked mud bricks was found to support the roof of a portico. It had not been known that columns were used for this purpose at so early a date. . . The palace and the less pretentious buildings around it were found to contain many objects of a very primitive type and a relatively large number of burials. These last are extremely important because of the objects that had been placed with the bodies, and which were supposed to be used by the dead man in the life to come. Among such objects specially worthy of mention are pots and jars of very peculiar shape. . . They will be of extraordinary importance to archæology and will be ultimately presented in the reports of the expeditions in charge of the work.

It is expected that the next issue of the QUARTERLY will contain an article from Doctor Chiera, in which there will be interesting details of the excavation work in the East.

I. G. MATTHEWS.

THE Bagdad School of Oriental Research (to which the article published above relates) was first proposed by Professor George A. Barton, of the University of Pennsylvania, who gives the following account of it. Professor Barton was the Director of the Bagdad School for the year 1923-1924.

The idea of establishing a school at Bagdad was first suggested by the writer in 1913. It was well received and he was appointed chairman of a committee to formulate plans for carrying out this project. In 1914 the outbreak of the World War made immediate action impossible. Nothing definite could be done until after the termination of the war in 1918. The plans had, however, borne fruit, and after the death in 1916 of the Rev. William Hayes Ward it was discovered that he had bequeathed by will his scientific library to such a school if one were founded within ten years of his death. Since the close of the war various difficulties have had to be overcome, but in 1921 the organization of such a school was effected. The trustees profited by the experience gained at Jerusalem, and determined, in order that there should be some mind to give continuity of policy to the school at Bagdad, to appoint a director who should have general and continuous oversight of the work even though he resides in America, and they conferred the burden and the honor of that directorship upon the writer. After the death of the late Professor Jastrow in 1921, Mrs. Jastrow presented his library to the American Schools of Oriental Research. It was divided, the Biblical books going to Jerusalem, and the books on Mesopotamian matters to Bagdad. In 1919-20 an expedition of reconnaissance was sent out under Professor Clay of Yale, the cooperation of the Mesopotamian government was obtained, and arrangements were made with the American Consul in Bagdad for the School to occupy a part of the Consulate. Untoward conditions in Mesopotamia prevented, however, the taking of further steps until the present (last) season. Professor Clay as the first Annual Professor in the School left America in July, 1923, passed through Palestine and Syria in September and October, crossing the desert to Bagdad, and formally opened the School on the second of November that year.

NOTES AND CURRENT DISCUSSIONS

MOFFATT'S GENESIS TO ESTHER[1]

Our old translations of the Bible, Wycliffe's, Tyndale's, Coverdale's, the King James, and others were signs of the times. They were at once the expression of a reawakening of intellectual interests and the upward surge of the spirit of democracy. They marked the beginnings of a new era, the era of appeal to intelligence rather than to authority, and of the insistence on the rights of the individual.

Such innovations could not escape criticism. Tyndale's work was met by the most virulent opposition. The saintly Sir Thomas More called him "one of the Hell-hounds that the Devil hath in his kennel," who discharges "filthy foam of blasphemies out of his beastly brutish mouth." The burning of his collected translations in 1526 was considered a burnt-offering than which none could be more pleasing to God.

Fear, deep-seated and desperate, was in the hearts of many of the saints. The Bible in the vernacular! in the hands of the common people! It was casting pearls before swine. The vernacular! What would become of the sacred speech—the Latin? What of the inspiration of the Book? of the interpretation of the Divine Truth? The common people! with their dim intelligence, untrained in the schools, ignorant of the guiding principles of Scholasticism, how they would be plunged in the morasses of theological heresies! how the flood-gates of all error would be open! the blind leading the blind all would fall into the ditch; so asserted our ancestors three or four centuries ago.

The floods did come, and they have not yet ceased their flow. Changes as portentous as those dreaded have taken place.

[1] The Old Testament. A new translation by James Moffatt. Vol. I. Genesis to Esther. George H. Doran Company. New York. 1924.

Old certainties were questioned, accredited authority was challenged, vested interests were overthrown, and many of the old stabilities have been ruthlessly swept away. And the end is not yet.

The revolution was great, but was it for the worse? Did the morals of the common people decline? Have justice and mercy and righteousness failed from off the face of the earth? Surely earth's streams were purified, and many areas of life hitherto in darkness have been touched by the sunlight of a new day. The boon that came out of that surging life of which the old English translations of the Bible were the expression, can be evaluated adequately only by the centuries that lie ahead.

History ever repeats itself. In popular opinion the King James version has become enthroned in the seat of the ancient Latin of Jerome. Many consider it to be verbally inspired, and more believe it to be the fountain of English, pure and undefiled. It has nourished the piety of many generations and is ever the final refuge of all types of orthodoxy. It has almost been canonized. Not only is this a tacit assumption among many Protestants, but it has controlled the translators of the English and the American revisions, of the Jewish translation, and very largely the American Baptist translation. No one of these has done more than weakly adulterate the King James version, with the slightest flavor of the original Hebrew.

Today we are to be congratulated that we have a successor to Wycliffe and Tyndale. James Moffatt is already well known for his rich and varied scholarship in the fields of literature, church history, and New Testament. His translation of the New Testament is perhaps his best-known achievement. We are now still further indebted to him for his translation of the Old Testament, the first part of which is in the hands of the reviewer, and the second volume which completes the work has already been issued from the press. It is a notable work, and will, it is believed, have as appreciative a

constituency as has his New Testament. It is in the vernacular, and the layman cannot fail to understand it.

But again the world is shocked, and again there are those who tremble for the safety of the ark. In the sixteenth century Roman Catholic scholars raged because the sacred Latin had been turned into common English. Now again venerable ecclesiastical vocabulary that has been enshrined in the affections of the serious reader has been displaced by the parlance of the street. Under the hand of this iconoclast, elders have become sheikhs; prophets, dervishes; princes, tyrants; brethren, brothers; gentiles, nations or even natives; generations are now descendants; teraphim are household gods; fear is now awe; sprinkle the blood has become splash the blood; holy is sacred; beget is now become the father of; covenant has become compact; tent of meeting is trysting-place; tabernacle is dwelling; ephod is apron or carved metal image or kilt, all depending on the context; breastplate is pouch; and would you believe it, the garden of Eden is a park, and the ark in which Moses was hidden is a creel, and the one in which Noah was delivered from the flood is a barge?

Of course there is a furore, though none seem to use quite so scurrilous language as that just quoted from the saintly Sir Thomas. But the jolts we have received at least serve to arrest our attention. The Authorized version uses the same word ark for three quite different types of vessel. Should these not be distinguished? If so where would we find better terms than those used by Moffatt? Was it not a creel that Baby Moses lay in, in the Nile? Is barge not a good term for the vessel in which Noah survived the flood? Square box is surely not better, nor would ocean-liner seem quite so appropriate. The ephod seems to have been an apron in some places and in others was surely identified with an image. The breastplate was a pouch, and the garden of Eden, was it not a park, with fruit trees, rather than our garden that has had its meaning restricted during the last three centuries?

Yes, some of these words shock us at first, but some of them will certainly win their way with the public in the days to come.

Then we have those wonderful Old Testament place names and proper names. Really most of us would rather spell them than pronounce them. Now where the Hebrew original plays on the sound or the meaning of a word, they have been turned over into plain English—or sometimes Scotch. Now we may read with the understanding, for Ebenezer is Helpstone, Gilgal is Rollstone, Ramath Lehi is Jawbone Throw, Enhakkore is Caller Spring, Valley of Achor is Glen Undoing, Jericho is Palm Town, Mizpah is Watch Post, City of David is David's Burg. Some of the ancient names are so modernized that we can actually locate them in history and geography. Cush is Ethiopia, Gomer is Cimmerian, Madai is Medes, Dodanaim is Rhodes, Ahasuerus is Xerxes, Javan is the Ionians, Kittim is Cyprus. This is one of those little contributions of scholarship which greatly assists in making real to the average reader the scenes and places of the Bible narrative.

Our appreciation for Professor Moffatt's work grows when we find his interpretation of the words used for weights and measures. We have never felt perfectly at home with shekels, cubits, hands, ephahs, baths, hins, and the like. Now we delight in tons, pounds, ounces, bushels, pecks, yards, feet, inches, gallons, quarts, and pints. Without any painful mathematical operation we now see at a glance the height of Goliath and know the weight of his armor and the weight of the tip of his spear. Then we can vividly fit him into his place in the story, otherwise many of the features are very dim.

But it does seem too bad that Doctor Moffatt is a Scotchman. We can get along fairly well with the "plaid" for mantle and "kilt" for ephod, and even with "bagpipes" which he no doubt will introduce in the book of Daniel, but his guineas, pounds, crowns, shillings, and pence suggest to an American reader more of antiquity than they do of the twentieth century.

But there are values of much greater importance than this modernization of words. The translation is directly from the Hebrew, and that, an amended text. That the present Hebrew text has so greatly suffered in its transmission that it is sometimes quite unintelligible is well known. That our Authorized translation often yields no sense is also a truism. Students have been hard at work for centuries and every decade has made some real contribution to the understanding of the Hebrew as well as to a more correct text. Studies of those languages cognate with the Hebrew and a critical comparison of the Hebrew with the Septuagint have been of great help in the removing of corruptions and giving assurance as to the original. Our translator has at command all this wealth of material and has used it with rare good judgment.

A careful reading of the text and the context of each of the following will lead to an approval of the emendations that are made by Professor Moffatt.

1 Sam. 1 : 5. A. V., he gave a "worthy portion."
R. V., he gave a "double portion."
Hebrew has "nostril," which makes no sense.
Moffatt reads, following an approved emendation, "he gave her only a single share."

1 Sam. 1 : 9. Versions all give, "after they had eaten in Shiloh."
But the place name is quite unnecessary.
Moffatt reads "after they had eaten the boiled flesh."

1 Sam. 1 : 24. Versions read "three bullocks," which context shows to be incorrect.
Moffatt reads, corrected text, "a three-year-old bullock."

1 Sam. 1 : 19. Versions read, following the Hebrew, "and it came to pass when the time was come about, that Hannah conceived and bare a son."
Moffatt, "So Hannah conceived, and at the turn of the year she bore a son."

1 Sam. 2 : 11. Moffatt substitutes Hannah for Elkanah, which obviously is necessary if the story is continuous.

These are only a few of the significant corrections that have been made in a few verses. The immense work lying behind the translation, the good judgment of the author, and the inestimable values that accrue to the average Bible reader from this type of work can be appreciated by every careful reader. The work done has on the whole been of an essentially conservative nature, and we may be confident that this translation much more nearly represents the original Hebrew text than any that is in the market. This is in the interest of true religion and of truth.

Not only have we a corrected text, but in some cases we have a rearranged order of some of the material. In the early parts of the Old Testament we often have popular stories that had been gathered from various sources and were carefully preserved, often without much thought of their chronological order. Slight changes in the order of the material have sometimes greatly added to the perspective and the readability of the whole. Any one who reads the closing chapters of 1 Samuel as rearranged by Doctor Moffatt, 1 Sam. 28 : 1, 2; 29 : 1-11; 30 : 1-31; 28 : 3-25; 31 : 1-13, will easily see the advantage of such a change.

He has carried out the same principle in the Pentateuch, where there is recognized composite authorship. It is well known that the source theory of the composition of the early books of the Old Testament has helped during the last half century in the solution of more Old Testament problems than any other, yet the layman has had no easy access to these important results. In this work the author has indicated the chief documents by different type and by brackets. Hence the J. and the E. document now lie plainly before the English reader. Beyond this, when these stories have been so dovetailed together as to be easily separated, this has been done. The flood story in Gen. 7 and 8 is a good illustration. As it now stands we have not a consistent story. It is a composite of J. and E., woven together rather carelessly. Moffatt has

rearranged the text, and we have two delightful stories, each a unit in itself, and each corroborating the other, if not in details, then in the general theme. The J. story is placed first and runs as follows: 7 : 1-5, 10, 7-9, 16b, 12, 17b, 22, 23. E. follows: 7 : 6, 11, 13-15, 16a, 17a, 18-21, 24; 8 : 1, 2a, 3b, 4, 5, 13, 14. J. follows, 8 : 6b, 2b, 3a, 6b-13. E. follows, 8 : 15-19; then J., 8 : 20-22. The chapters and verses of the above schedule are on the margin of the page and seem somewhat disconcerting. But reading the retranslated and rearranged story is a pleasure, and there will be not a few who after a taste of this will no more go back to the Authorized version than they would think of still clinging to the scholasticism of the Middle Ages.

A service equally valuable to the inquiring reader is the double bracketing of late interpolations in the text. These abound, and either interrupt the story or interject ideas that come from a period later than the main body of the text. A glance at Numbers 12 : 1, shows that more than half of the verse has no connection with what precedes or follows. The same is true of 1 Samuel 25 : 1. These and many similar passages seem to be scribal notes that have slipped into the body of the book. The double brackets thus draw our attention to information that in itself may be very valuable, but often interferes with the story in which it is embedded. First Samuel 20 : 11-17 is a good illustration of this. In the rest of this chapter, which has all the earmarks of good history, David is a suppliant before Jonathan, seeking a favor from his friend. Here Jonathan is the suppliant who is entreating kindness for his household from David, who is the assured king of Israel. This idea seems to have its origin in a period later than the main story. All these interpolations are carefully marked, and a little thought will usually find the evidence of their lateness.

The literary quality of the translation must be considered before this article can close. Is it classical English? No, but it is always intelligible. The sonorous cadences of the King

James are lacking in much of it, but in many passages there is a sweep and a swing that more than challenges attention. We might almost say we have the language of the street, with its varied diction, yet without any of its slovenliness. Doctor Moffatt's pen has never seemed more facile than in this volume. He is familiar with the spirit of the Hebrew language as well as master of the English idiom. The archaisms which even our modern translations have carried over from the King James, so as to suggest a sacred vocabulary, have had short shrift. Behold, hearken, knoweth, liveth, dwelleth, last end, over against, hinder sea, brethren, thou, thy, and unto, all of which have come from a single chapter of the American Revision, and a multitude whose name is legion, have now all happily passed into oblivion.

Doctor Moffatt's rendering of the subordinate clause is very felicitous. The uninterrupted use of the AND . . AND . . AND . . giving us a string of coordinate sentences does violence to the Hebrew, and can scarcely be considered good English. At random we turn to Genesis 26 : 1-2. The Versions all run, "AND there was a famine . . . . . AND Isaac went . . . . . AND Jehovah appeared . . AND said . . ." Moffatt reads: "When a famine visited the land . . . . Isaac went to Gerar . . . . The Eternal appeared to him saying . . .". So it is throughout the whole book. We gain a proper emphasis through the medium of vivid, flexible English.

Time and time again the rhythm and the assonances of the Hebrew original are reproduced in the translation. In the first of Genesis we almost hear the conventional, measured movements of the Priest who penned the original, while in the second chapter we have the easy flowing style of J. This achievement at times is almost weird in its realistic effect. This seems to be the result of a feeling for the Hebrew with which he is immediately working, rather than a conscious effort to reproduce the styles of the various authors. He has followed the spirit of the Hebrew rather than the verbal techni-

calities and the conventional phrases of each school. This seems to be a real draw-back. The writers of the different schools and of the different periods were so distinct in their vocabularies, their significant phrases, their syntax as well as their general literary structure, that a work of this type, by a scholar so competent, might have been expected to have reproduced at least the most important differences. Doctor Moffatt could have done it. He is familiar with the criteria, he is *facile princeps* in the use of English. He has separated the documents by the use of type and brackets. But he apparently paid slight attention to even the most significant distinctions that characterize the different schools. Some of the peculiarities of the P. document and their translation may serve to illustrate this oversight. "According to their generations" has been translated by at least four different phrases; "on that very day," by three; "from generation to generation," by five; "an everlasting covenant," by four, and "congregation," by six different words or phrases. This failure does not make for the clear understanding of the documents and at the same time robs the writers of much of their distinctive quality not only in language but in thought as well.

Yet we rejoice in so much of vital importance that has been so well and so helpfully done. Here we must let the author speak for himself, and thereby give our readers the privilege of drawing their own conclusions. We select poetry, where Professor Moffatt seems to be at his best. Second Samuel 23 : 1-7 runs as follows:

> The lay of David, Jesse's son,
> the lay of him who rose, of one
> whom Jacob's God made king,
> whom Israel's lyrics love to sing.
>
> By me the Eternal's spirit speaks,
> the word upon my lips is his.
> The God of Jacob speaks,
> the Strength of Israel told me this;

"When a man rules men aright,
ruling in God's fear,
he dawns on them like morning light,
like cloudless morning, clear,
when rains are gone and earth
lies green and bright.

God has made my line secure,
his pact with me shall never end,
all is in order due and sure;
on him my bliss and weal depend.

But godless men will never thrive;
like thorn-trees in a desert land,
that none will gather with his hand,
nor for their nurture strive;
fire is their final bale,
despite their spears and iron mail."

Readers of English in every station of life have now the opportunity of reading the message of the old Book in language which brings them much nearer to the spirit and the content of the original documents, than any earlier translation. Thus, if we will, we may follow the blazed trail of divine revelation through the centuries of the long ago in our own vernacular.

I. G. Matthews.

Who's Who In This Issue. President Milton G. Evans is well known to the readers of the Quarterly. His thirty-five years of connection with Crozer Theological Seminary have given him wide opportunity for knowing and for being known. In this number of the Quarterly, Doctor Evans discusses in an analytic and constructive fashion the much-mooted question of Progress, from the Christian view-point. When there are abroad so many easy-going optimists who assume that civilization has in itself an inevitable genius for going forward, and so many incurable pessimists who assert that civilization from its very nature must be self-destructive, it is

wholesome to have the subject keenly scrutinized and judged from the angle of the Christian ideals and method.

Professor Frederick L. Anderson, head of the New Testament Department in Newton Theological Institution for twenty-five years, furnishes to the QUARTERLY readers an article highly stimulative of a closer scholarship in New Testament study. Doctor Anderson has given the student of the life of Jesus that helpful volume "The Man of Nazareth." He is also a missionary leader and publicist, having been chosen by his fellow citizens as a member of the late Constitutional Convention of the State of Massachusetts.

Rev. Charles Edwin Dargan, D. D., is a native of South Carolina, of prominent Baptist lineage. He has held pastorates in Virginia, South Carolina, and Georgia. For fifteen years he was professor of Homiletics in the Southern Baptist Theological Seminary, Louisville, Ky., and has written several scholarly treatises on Preaching: A revision of Broadus' "Preparation and Delivery of Sermons," "A History of Preaching," in two volumes, "The Art of Preaching in the Light of its History," etc. Doctor Dargan is now General Editor of the publications of the Sunday School Board of the Southern Baptist Convention. As a former pupil of Dr. John A. Broadus, and as his successor in the Chair of Homiletics in the Southern Seminary, as a life-long student of preaching and teaching, none is better qualified to estimate the qualities and worth of that remarkable man, John A. Broadus, than Professor Dargan.

Reverend Arnold E. Look, writer of the thoughtful and timely article, "The Old Faith in the New World," is a native of New York State, educated at MacMaster University, Southern Baptist Theological Seminary, and at Crozer Seminary, from which he was graduated with the degree of Bachelor of Divinity in 1920, and Master of Theology in 1921. He is the alert pastor of the Upland Baptist Church.

Professor John Meighan, Ph. D., is one of the many

gifts of Scotland to America, having been born in the City of Glasgow. He came to this country before he had attained his majority. He was graduated at Crozer in 1904, and was for a period an instructor in Hebrew and Greek. He was awarded the degree of Doctor of Philosophy in Semitic Studies at Dropsie College, Philadelphia, 1918. He has held several pastorates, and is now a member of the faculty in Hillsdale College, Hillsdale, Michigan. The social trend in Christian thinking is clearly set forth in his article in this issue.

John Humpstone, D. D., born in England and coming to this country when a lad, educated at Bucknell and Crozer, became a preacher and pastor of exceptional success. After a notable ministry with the Emmanuel Baptist Church, Brooklyn, New York, for about thirty years, Doctor Humpstone retired, and now gives himself to preaching and lecturing. His estimate of that remarkable Christian and preacher, Alexander Whyte, as disclosed by Barbour, will be read with peculiar interest.

Professor Stewart G. Cole of the Department of Religious Education in Crozer Theological Seminary gives the results of findings in the study of one community, which survey cannot but prove helpful to those pastors and social workers who desire to know their own communities better and to meet the needs more effectively.

BOOK REVIEWS

The Genius of Israel. CARLETON NOYES. Houghton Mifflin Company. Boston and New York.

THIS is a very vivid presentation of the life and thought of a profoundly human people. Israel's similarities to other peoples were as striking as her peculiarities. The common and the uncommon are alike canvassed in this book. Two sentences in the preface are worth pondering.

> But beneath the passion for God and his righteousness beat the urge of human striving for the merely human goods of life. If it was granted this people to mount the heights, the path hither led along the ways of man.

These strike the keynote of the book. The "ways of man" are most illuminatingly portrayed.

The author gives in successive pages the life customs of the nomad, of the petty peasant-farmer, of the industrialist, and of the city-builder. The temper and the expression of each, as found in the national literature, is clearly and fully elaborated. The transitions from the simpler to the more complex, with their struggle and triumph, and the concomitant development of character and broadening of vision are sympathetically followed. In no place is the author happier than when he shows how, under some dominating genius who was awakened to a full life by a near-tragedy, there developed new laws, new organization, and new ideals. Under his facile pen and vivid imagination, we again go through the struggle of a Deborah or a Gideon, of a Saul or a David, and we personally become part of the great drama of the unfolding life of Israel, with its fascinating appeal.

No statement or quotation can do justice to the vividness of the narrative of the writer. To be fully appreciated the book must be read. But the accuracy of the picture is not less pleasing than its graphicness. The author does not claim to be an expert in Biblical studies. He belongs to the world of business with decided interests in literature and art. If, as we suspect, the studies in the Old Testament are his recreation, then we are sure that he has spent many pleasant hours in converse with the patriarchs and their descendants. He is familiar with almost everything of value that has been done in Biblical research. He has an easy command of the literature of the Old Testament, and likewise the details, not only of local history but of the wider Oriental field with its innumer-

able contacts on the life of Israel, are laid under tribute even to minutiæ. All is judiciously handled so as to add color and background for the central figures.

Proportion and perspective are good. In the midst of a wealth of detail, the picture never loses its clear-cut outlines. Here and there, there may seem to be repetition, but life constantly repeats itself, and perhaps all is necessary for the completeness of the presentation.

The genius of Israel, however, lay not in her economic, social, and political history. This was the soil in which grew that moral idealism and that religious passion that alone elevated her beyond her contemporaries. These are the threads of gold and purple that are skilfully woven throughout the texture of this volume. They form a pattern ever growing in clearness and significance through the pre-exilic history of the Hebrews.

The author has done a fine piece of constructive work and has not troubled us with scaffolding or negatives. The pastor or layman who is anxious to know those experiences in which the peculiar lore of Israel's genius was smelted can do no better than carefully to read this volume.

I. G. Matthews.

The Authentic Literature of Israel. Elizabeth Czarnomska. The Macmillan Company. New York. 1924.

The title of this volume, "The Authentic Literature of Israel," together with the explanatory note, "freed from the disarrangements, expansions, and comments of early native editors," is arresting. It is evident that this volume was prepared for the general public and is an effort to present in a "simple edition, unencumbered with notes" the results of Biblical scholarship. Such an attempt is praiseworthy. Altogether too long have scholars kept their lore to themselves and have thus separated themselves from the intelligent Christian public. This may do in the field of philosophy, but in the realm of religious knowledge an esoteric circle is likely to work havoc.

The introduction of eighteen pages gives a few interesting facts as to the beginnings of historical and comparative studies. The year 1785 saw the beginning of the study of Sanskrit by a European. Then followed the beginnings of the study of the Hindu scriptures and of comparative grammar. In 1799 the Rosetta stone was found and in 1846-7 the Behistun inscription. Each date stands for the beginning of the study of a great literature and in each literature were found important and long-honored sacred writings. How these changed the thinking of the Western

world may only be imagined. Never again will the literature of Israel stand completely alone in our regard, and the old dogmatic methods must ultimately give way to comparative study.

A few of the problems touching introduction and translation are sympathetically treated, and then a simple statement of those positions that are now generally assumed by the Old Testament student, forms a good approach to the body of the book. Here we find the "authentic" literature. Self-evident glosses are removed, and the literature is then presented not in the order in which it lies before us in our Bibles, but in what seems to have been the order of its composition. This has long been greatly desired by a great multitude.

Here then we have in one volume all the pre-exilic literature of Israel, arranged in well-ordered chapters, giving coherent and continuous stories of the life of Israel and the doings and sayings of her leaders.

The decalogue stands on the first page. This is fitting and would have the approval of many of the best students. Then next comes Proverbs 10 : 1 to 24 : 34, which looks exceedingly strange, and whose general content does not seem to have come from the soil of the tenth or even the seventh century B. C. Next comes the J. document in toto, which, with here and there only a connecting word or phrase, carries the story of Hebrew life down to the time of King Ahaziah of Judah. This has all the charm of a story-book that has preserved a wealth of ancient national experience and ideals in the most valuable of all literary forms. Then the E. document, which is in part supplementary to the J. and from a slightly different point of view, is reproduced as a unit. Then Amos, Hosea, Isaiah, Micah, the supplementary JE. and P. a supplementary editor, then Zephaniah, Deuteronomy, and Jeremiah, each in his chronological order, finds his place in the book.

Attention may be drawn to two noteworthy features. Glosses have been omitted. These were originally either explanatory to the text or were an apologetic. No doubt they were very serviceable, and in their original intent served a very good purpose. But now they often sidetrack the thought or even distort the meaning of the early writer. We are all eager to get back as nearly as possible to the ideas expressed by the first writers, and in this we are greatly aided by this treatise. Miss Czarnomska has also endeavored to represent in poetic form all that was originally poetry. The great Prophets were scarcely ever prosy. When they spoke there must have been passion, and when they wrote there must have been rhythm in their utterances. This book will help to understand both the message and the spirit of these pioneers of national righteousness.

So far as the author has gone she has done well. Her caution, which will no doubt meet with a response from a considerable constituency, seems to have been her besetting sin. The reviewer is of the opinion that she has not gone far enough. The translation which is here and there her own is very hesitant. As we read page after page we are face to face with our old friend "King James." No wonder some call him "Saint James," and grant him full canonical honors. Here the old obsolete expressions still perpetuate their ghostly life. "Unto" for "to" and "hearken" for "hear" or "obey," and "soul" for "personality," and many of like ilk, still "peep and mutter" from the ancient page. But worst of all the "and . . . and . . . and . . ." which introduces the almost universal coordinate sentence of the Authorized version, which never accurately translated the Hebrew, and never was good English, is still perpetuated. Why should we be in such slavery to ancient ignorance? That our intelligent public is not anxious for the most accurate and most felicitous translations of the Sacred Scriptures is quite unthinkable.

This work ought to be a boon to the layman, the Sunday-school teacher, and the busy pastor. It may be a stepping-stone to better things.

I. G. Matthews.

How the Early Hebrews Lived and Learned. Edna M. Bonser. The Macmillan Company. New York. 1924.

To present the development of the complex life of the Hebrew people, so consecutively, so vividly, and so accurately that for the religious education of children there may be presented the essential features of the early life of the Hebrews and at the same time nothing learned that will later have to be unlearned, is the aim of this volume. It is a worth-while objective. Yet, and rightly so, we are constantly reminded, that the Old Testament narratives of the Patriarchs and early leaders, whether we read them in the Authorized or the Revised version, are the classical illustrations of good story-telling. As they are, they are invaluable in the religious education of the child. But to the question, Can they be improved, there is only one answer. When we consider that the English is at least occasionally obscure, that the customs are far afield from our ways and often meaningless, that the symbolism often conveys to our Western minds ideas of which the authors never dreamed, and beyond all, when we remember that much of the morals and religion is not only pre-Christian but sometimes is decidedly anti-Christian, we know that there can be selection, interpretation, and illumination that will make these rare stories of even greater value.

The author has written a most readable book. The child for whom it is intended will be fascinated with it. It would not spoil the effectiveness of the average preacher if he were able to bring the same gifts of imagination into the pulpit and present historical situations with the same vividness.

The selection of the material has been excellent. It is a book of heroes, and their achievements are those that appeal to the heroic in the physical and the moral realms. The wealth of Oriental customs that lies in the background of our stories is used freely and fully. More than thirty plates, photos of implements or of ancient scenes, scattered through the book, add to the vividness of the whole picture. Suggestions that will help in the dramatization of many of the stories are also frequently added. The writer has also made the effort to be accurate to the details of the historical setting. In order to do so she has familiarized herself with many of the results of recent Old Testament study. This has been used with admirable effect. Passing phrase and foot-note alike show the work of reading and imagination. Yet we are frequently conscious that the author draws much more from the superficial reading of the Authorized text and the ordinary Sunday-school picture than she does on the Old Testament. The picture of Terah as a city dweller, a carpenter, and an image-maker is very vivid, but did Terah and Abraham ever live in the midst of the busy life of Ur of the Chaldees? Were there horses in the Mesopotamian valley in the days of Abraham? Did the workers in gold and silver and bronze ever achieve in the wilderness the work here ascribed to them (192)? How about the breastplate of the High Priest and the Tabernacle, how do they fit in with the life in the wilderness? Were the "Philistines" at Jabesh Gilead (222) not Amalekites? And the sheep-dogs that romp with the boys and are the faithful guardians of the flocks, are they not the product of later developments in our Western civilization rather than the Syrian breed? While these and similar questions might be asked, it is not without appreciation for an excellent piece of work that we close the book. It is aiming in the right direction. It has made a real contribution to the understanding of an important part of the Old Testament.

I. G. MATTHEWS.

The Man Himself. The Nazarene. ROLLIN LYNDE HARTT. Garden City, New York. Doubleday, Page & Company. 1924.

Beginning at the beginning and keeping on uninterruptedly to the very end, I have been reading a heretical book. It upsets theologies. It demolishes creeds. It sweeps away traditions with a recklessness altogether amazing. It is called the Bible.

With these words the author introduces a very unusual book. It should be read at a sitting, and, because of its racy style, though comprising nearly three hundred pages, can be read easily in two hours. At once the delight of the reader, it is the despair of the reviewer. To quote it is to misquote it. In no sense is it a critical life of Jesus; as a source for history it is well nigh worthless. It was not written for scholars. On almost every page one might challenge statements, but that would be as pointless as to demand a historical romance to conform strictly to a modern text-book. The author is an artist—indeed he studied art in Paris for several years—and is painting a picture. Often the details are inaccurate, but the whole compostion is effective. No one can read it, even casually, without seeing new colors. The description of the parable of the Good Samaritan—he calls it a fable—in chapter twenty-one, is almost a classic.

Throughout, the author makes a strong plea for the understanding of Jesus. The attitude, so common, of taking from Jesus' distinctive teaching all that is part-and-parcel of an age quite different from our own, and then of striving to apply the emasculated remainder rigorously to our modern problems, with which he was happily unconcerned, is sharply and vigorously criticized.

> Not one of those maxims of his about property need concern us for a moment. He was not thinking of us when he spoke. He intended those maxims about property for Galilean yokels and villagers of the First Century, A. D., and for them alone. How could they apply to our Twentieth-Century civilization? There was to be no Twentieth-Century civilization. There was to be no Twentieth Century. Early in the Second Century, A. D., at the latest, the world itself would dissolve and the Kingdom of God be proclaimed, with the Messiah as its ever-living sovereign. If his maxims about property were unpractical, what matter? Nothing mattered, with the end of all things so near—nothing, that is, except the one tremendous issue. Judgment was at hand. If anxieties over money endangered men's immortal souls, then away with anxieties about money. If beggars whined at one's elbow, what virtue in denying them alms? They might be in want—decently so. But, even if they were frauds, one would not be breeding hordes of pauperized and predatory humbugs; the time was too short; and in any case there remained the generosity of a good deed.
>
> Theology has gained nothing by making the young rabbi of Nazareth a god. It has lost much by denying that he expected soon to come again. Falsifying the man has falsified his teachings also, and provided an easy way out for those who would escape the duties laid upon them by the supreme moralist and prophet, whom, of right, we call master (p. 172 sq.).

Possibly an earlier paragraph will show that it is with no lack of reverence that he writes.

> Confessedly, we are employing the realistic method in our study of him. We seek the man himself. And we are dealing with a man so immeasurably great that nothing but a lack of reverence for his greatness can prompt a desire to hide his limitations. Only by recognizing them is it possible to admire rightly the superb religious genius who, despite limitations and errors, was the first to reveal God as a power making for righteousness and religion as the life of God in the soul of man. Limitations? Errors? Yes, and he rose above them all (p. 60).

This illustrates the freshness, as well as limitations, of his approach. His terms are quite novel. The parables are "fables," but that is intended in no wise as a reproach. John the Baptist was "a man in weird toggery," Paul "an ex-Pharisee and amateur theologian" and "a First-Century bachelor." The seventy were "mendicant friars," while the Old Testament prophets were "dervishes" or "upstart laymen assuming to speak for God." Occasionally a paraphrase of the Old Testament strikes us a little unpleasantly, but it can hardly fail to light up the matter under discussion. In fact, a great, if not the chief, value, of the Old Testament for the author is the opportunity it provides in the New Testament for sifting out the history from parallel legends.

Perhaps enough has been said. Every reverent attempt to see "the man himself" is helpful. In this case it is at least stimulating.

MORTON S. ENSLIN.

The Rise of Normative Judaism. GEORGE FOOT MOORE. Part I. To the Reorganization at Jamnia, *Harvard Theological Review*, October, 1924 (Vol. XVII, Part 4, pp. 307-373). Part II. To the Close of the Mishnah, *ibid.*, January, 1925 (Vol. XVIII, Part 1, pp. 1-38).

IN these two able articles in the *Harvard Theological Review* Professor Moore discusses the creation of a normative type of Judaism which became established in undisputed supremacy throughout the whole Jewish world. He points out that this development is not to be attributed to the days immediately preceding the codification of the unwritten law and the Jewish exposition of Scripture, as is often done by Christian scholars, but is the product of a period stretching over some five centuries, past the middle of which the Christian era falls.

He refutes the view that has held almost universal sway since the days of Kuenen that Judaism was a new religion completely given over to external rites and ceremonies created by Ezra's Law-book. He shows that this is far from the truth, and that Judaism was actually a "normal development of the old religion of Israel in new circumstances and adapted to new conditions." In fact the hypothesis of Kuenen is refuted by the

whole evolution of Judaism in the period from the Restoration to the Mishnah. Failure to recognize that the Chronicler was not the sole and sufficient representative of the religion of his age is one of the chief causes for the common misconception of the nature of Judaism.

Again the Apocryphal writings have been relegated to a no-man's land between the fields of the Old and New Testaments; so that, though attention has been paid to the political history of the Jews from Alexander to Hadrian, "the internal history of the religion (is) nowhere treated as a whole by Christian scholars, and Jewish work in this field has been little regarded" while the

> enthusiastic study of the Apocalyptic literature has not only done nothing to dispel inveterate misunderstandings of Judaism, but has added to them new ones of its own.

To meet this long-felt need, Professor Moore has brought his ripe scholarship. No other living man is in the position to speak with such authority. Having lived through all the stages of Old Testament criticism from the days of Graf, and possessing a knowledge of Jewish literature so profound that he is recognized by Jewish scholars as knowing more about their writings than they do themselves, when he speaks all listen. Through a field—I might almost say a morass—known unfortunately to most Christian scholars but imperfectly, Professor Moore walks as one who needs no guide.

It may not be out of place to remark that these two articles are but an anticipation of the introduction to his larger work on Judaism, upon which he is now engaged, and which is eagerly awaited by all those who have benefited by his wealth of knowledge so graciously and lavishly shared.

MORTON S. ENSLIN.

The Essence of the Bible; selected and edited by HENRY C. VEDDER. Girard, Kansas. Haldeman-Julius Co. 1924. Pp. 60. 10 cents.

The Words of Jesus; edited according to modern literary form. HENRY C. VEDDER. Girard, Kansas. Haldeman-Julius Company. 1923. 2 Vols. Each, 10 cents.

ONE reason for calling attention to these three volumes together is the fact that, highly important as they are, they have been published in such a way that many who will naturally be interested in them may not know of their publication through the ordinary agencies of book-reviewing. They belong to the "Ten Cent Pocket Series" issued by the publishers at so low a cost that any one who wishes to read may secure without finan-

cial burden. The series already includes several hundred titles which together cover all the important fields of human thought. When the publisher began the series there probably was no intention of including works dealing chiefly with religion. The importance of including religion, however, soon became apparent, and now the series supplies a due proportion of titles covering the best in religious thinking, as expressed from widely varied points of view from the pens of the best writers.

Professor Vedder was asked to prepare one of these booklets in such form as to include the portions of the Bible of supreme importance for the ordinary reader, especially for readers who otherwise might give no attention to the reading of the Bible. Under the above title he has done this in a remarkably significant and useful way. He has not attempted to condense the language of the Bible, which, as he says in the Foreword, would be "an impossible undertaking." He has done the more important service of bringing together and editing in modern literary style from the Bible "those passages in which men and women of many generations and many races have found instruction and comfort and incitement to high living," as he further says in the Foreword. Only a reading of the book itself can reveal how happily he has succeeded.

In "The Words of Jesus," in two of these booklets, he has performed a similar service for those who desire to know just what Jesus really said so far as the Gospels preserve his language for us. These volumes, accordingly, are not the "essence" of what Jesus said but rather the essence of the four Gospels, if we regard the statements of Jesus as properly having that position in the Gospels, as undoubtedly would be the attitude of most readers. In this, as the subtitle of these booklets indicates, Doctor Vedder has utilized modern forms of literary expression and has succeeded admirably in giving to the career and teaching of Jesus a properly dramatic and thoroughly useful effect.

An additional reason for calling attention here to these works is apparent when it is recognized that the channels through which they are being distributed will bring them to the attention of thousands of readers who will be aware of their significance earlier than the readers of the Crozer Quarterly, unless such mention as the present is given; and as a result religious leaders might find in many communities that they were less informed concerning these items than some of the people who perhaps do not attend church services and are not supposed to be interested in religious books.

Frank Grant Lewis.

History of the Churches of God. C. H. Forney, D. D., LL. D. Publishing House of the Churches of God. Harrisburg, Pa. 1914. Pp. 933.

This volume of nearly one thousand pages appeared ten years ago, but it appears that there is now renewed interest in it. It is an encyclopedia of information concerning the origin, expansion, and present status of one of the most significant religious denominations in America. It gives in detail an account of the Annual Elderships, the General Eldership, the Printing Establishment, the Periodicals of the Church, the Institutions of Learning, Mission Work and Missionary Societies, and Hymnology.

The author was deemed by his denomination to be the one man pre-eminently qualified to collect, select, classify, and evaluate the material necessary to give a detailed and complete account of its history and doctrines and polity. He had been for some years editor of *The Advocate,* the leading denominational journal. He had had experience in gathering material; he had the historical sense; he had a wide acquaintance with pioneers within his own religious organization; he had an editor's library taste; he had the qualities of patience and industry and enthusiasm; and above all he had the aim of so presenting his material as to evoke the reader's love for the heroic self-sacrificing evangelists who labored in spite of mockery and persecution to regenerate their fellows through preaching the New Testament.

Doctor Forney has admirably succeeded in meeting the expectations of the General Eldership that commissioned him.

Of special interest to all evangelical Christians is the account of the origin of The Churches of God. This special religious movement was only one of many following in the wake of The Great Awakening. The German language was a barrier against immediate effects of this great revival.

> Perhaps the churches least affected by this great revival were the Dunkard, the Mennonite, the German Reformed, and the Lutheran, whose members and adherents constituted the largest part of the population of eastern Pnnsylvania and the northern counties of Maryland.

But language was no barrier to the wide-spread social ferment following the American Revolution. There was an independent spirit abroad, a restlessness, a search for ideals that could not but affect earnest young people even though isolated by linguistic and social barriers.

Then, too, the earnest religious training in the home in German families filled children's minds with Christian truths that the Spirit could use under favorable conditions to raise up spiritual leaders within their own denominations. At any rate the religious awakening did touch young

John Winebrenner, a member of the German Reformed Church, whose conversion and ministry in that church are vividly portrayed by Doctor Forney. His evangelistic preaching won many converts from both German Reformed and Lutheran churches.

As a result of his personal piety and passion for the regeneration of his fellow men, with no design on his part, a new group of Christians arose. They were not at home in their own churches, and needed fellowship and instruction. There was need of union between groups widely scattered. Winebrenner followed rather than led in church organization. In 1825, "the Church of God at Harrisburg" was organized. It professed no other creed than the Bible, and an independent form of church government. This year, then, marks the one-hundredth anniversary of a remarkable movement in the religious life and moral uplift of Pennsylvania and of our nation. The contribution of John Winebrenner deserves a conspicuous place in American church history, and Doctor Forney has rendered invaluable service to all subsequent historians by his painstaking collection of sources and vivid portrayal of events.

MILTON G. EVANS.

Race and Race Relations: A Christian View of Human Contacts. ROBERT E. SPEER. New York. Fleming H. Revell Company. Pp. 434.

Two reasons make it difficult to write a notice of this book with self-restraint. First, the reviewer's admiration for the author. His name became known to me when he was a university student. Somehow his character and ability gripped me. During the intervening years he has likewise gripped the imagination of hundreds of thousands of his contemporaries, until today by the vote of competent jurors he is ranked among the twenty-five leading preachers of North America. He is easily among the first twenty-five shapers of Christian public opinion whether in the pulpit or out of it. He has few equals in catholicity of spirit, mastery of fundamental ethical principles, range of information on public questions, and power of persuasive speech and writing. Few surpass him in the number of personal contacts with religious leaders of all faiths in all lands. To him has been given the privilege of being a foremost leader in all forms of Christian activity and preeminent in shaping missionary opinion and practise.

Secondly, the book, "Race and Race Relations," is a volume that only such an one as Robert E. Speer could write. His insight enabled him to read the signs of the times, and his courage impelled him to give a Christian view of the most perplexing social and political and economic

problem now confronting the statesmen of the world. For the question of race has thrust itself to the front, and unless it be met honestly and fearlessly with all the facts of science and of history in full view, imagination cannot picture the horrors that are imminent.

The author is too Christian to win his case by concealing any evidence. He arrays his witnesses with impartiality. It matters not to him whether a great name is a biological or a sociological or a philosophical determinist, he quotes him at some length and makes it possible for the reader to verify references. He is sure the jurors have intelligence enough to render a verdict according to the evidence. He rests his case expecting a verdict confirming that already rendered by Doctor Steiner:

> First, that racial characteristics are largely determined by environment.
>
> Second, that race prejudice is an artificial product of the mind, induced by various influences.
>
> Third, that in the highest and lowest spheres of thought and activity, all races are alike.
>
> Fourth, that every human being, no matter what his color, race, faith or class, has a right to earn the respect of his neighbors and his community, by virtue of what he himself is.
>
> Fifth, that the brotherhood of man will become an established fact as soon as each man determines to live like a brother in his relations to his fellows.
>
> Sixth, that Christianity has in its Spirit the solution of class and race problems; but that in its practise it is lamentably far from solving them.
>
> Seventh, that he who wishes to enter into fellowship with the nation or race with which he lives must free himself from all isolating practises and beliefs.
>
> Eighth, that entrance in such a large human relationship has to be "bought with a price," and that it is a price worth paying; for there is no loftier human experience than that of becoming one with all mankind.

The value attached to "Race and Race Religions" is attested by the fact that The Missionary Education Movement and Council of Women for Home Missions have selected it as the Source-Book of the Mission Study-book "Of One Blood." These Christian organizations know that truth is the only efficient instrument in effecting social regeneration, and without question they chose the right author to write the source-book. If the thousands of young people master this source-book, not only will they have the technical knowledge and discipline of a semester's work in any first-class university, but also the moral determination to refuse to send to legislative halls any designing aspirant for office who appeals to the racial and religious prejudices of his political constituents.

MILTON G. EVANS.

Life of Martin Luther. HENRY C. VEDDER. Girard, Kansas. Haldeman-Julius Co. 1924. Pp. 64. 10 cents.

THIS small volume, like "The Essence of the Bible" and "The Words of Jesus" elsewhere reviewed in this issue of the QUARTERLY, belongs among the booklets dealing with religion which constitute one division of this significant, though inexpensive, series as a whole. It was thoroughly fortunate for the history of religion that the editors of the series regarded it as needful to include a volume concerning Luther and the Reformation movement, and they were further fortunate in securing Professor Vedder to write on the topic. He has arranged the discussion under four headings, "Martin Luther's World," "Martin Luther the Monk," "Luther the Reformer," and "What the Reformation Accomplished." As a librarian I cannot allow myself ordinarily to read a book other than by chapter headings, but when I turned to the opening pages of this volume I found myself reading it to the close before I could leave it, and in spite of the fact that I had given some attention to many books dealing with the Reformation and at one time had been a teacher of Reformation history, I became aware that I saw that period of Christianity in such form as to be of new meaning and to supply for it a new and valuable interpretation. Accordingly, I think no reader of the QUARTERLY will be displeased if he invests ten cents in this work and, after reading it, either retains for further stimulus from a later reading or decides to pass it on to some friend who otherwise may fail to read it.

FRANK GRANT LEWIS.

Liberalizing Liberal Judaism. JAMES WATERMAN WISE. New York. The Macmillan Company. 1924. Pp. 150. $1.50.

SUGGESTIVE as is the title of this book in itself, the contents in detail are no less stimulating. The author's name does not appear in the usual bibliographies, and apparently he is both a young man and new in the field of authorship. The preface of the volume is signed at Cambridge, England, but the language of the work suggests that the author lives in America.

In the opening chapter entitled "Fundamentals" he takes up abruptly the topic as he proposes to discuss it. He points out that "many great men are Jews in the eyes of the world" although in their beliefs they "have no affinity with the principles of Judaism." As examples that "may be found in all lands and all times" he mentions the names of Spinoza, Heine, Disraeli, and Bergson.

The author then proceeds to define "the purpose of religion." This

he says is "*To help man to live well.*" Applying this conception of religion to Judaism he finds that "Only insofar as a religion is spiritually compelling may it rightfully hope to enlist the loyalty of the individual" (page 24). Continuing with the same freedom of thought, he quotes approvingly (on page 38) from "The Reform Movement in Judaism" by David Philipson, these words:

> No ceremonial law can be eternally binding. No generation can legislate for all future ages. Mankind grows.

Judged by this standard the author finds that "in large degree Liberal Judaism has failed" (p. 45). A little later (p. 47) he emphasizes the idea by saying in italics, "*The fundamental attitude of Liberal Judaism is wrong.*" He enlarges his view in a note by saying,

> It is perhaps only fair to add that the attitude of Liberal Judaism is not more wrong than that of Orthodox or even Liberal Christianity.

In Chapter V Mr. Wise deals with "the mission of Israel," so called. This raises the question of the proper attitude of Jews toward others, and the author finds that this

> is not to be one of seeking to discover and to teach *the* right or *the* good way of life; Judaism must recognize and act upon the fact that it cannot find any *one* way which can be commended to all individuals (p. 58).

In an entire chapter he applies this arousing attitude to the question of intermarriage between Jews and non-Jews, and reaches the conclusion that

> Judaism must neither frown upon nor yet advise intermarriage. Its duty is rather to attempt to make clear that intermarriage is a personal problem, to be decided afresh by each individual who is faced by it (p. 110).

Another chapter treats "The Place of Jesus in Modern Judaism." Here his conclusion is likewise striking. He says frankly that

> it would be a step backward to assume that his [Jesus'] words and actions, any more than the words and actions of the seers of the Old Testament, are capable of supplying the Jew with a comprehensive spiritual chart or guide (p. 133).

It will readily be seen from the above that this is no ordinary volume. If one may assume, as probably he ought, that real readers today seek books, not to confirm their present ideas, but to stimulate mental processes, and are glad to find a volume the rereading of which will further quicken and carry to a clearer view of things as they are, and even more toward things as they are going to be, then here is a work to be read and pondered.

FRANK GRANT LEWIS.

The Methodist Book Concern; a Romance of History. Henry C. Jennings. New York. Methodist Book Concern. 1924. Pp. 281. $1.00.

The subtitle of this volume indicates the point of view of the author and the publishers. The volume is of real significance, however, for others who are interested in the history of religious bookmaking, and is particularly significant for the history of religious publishing in America. The author has been for twenty-four years one of the publishing agents of the Methodist Book Concern and writes from first-hand history. He has undertaken to give a sketch of the varied aspects of the history of Methodist publications from its beginning in the United States up to the present, and the reader is impressed with the fulness of information out of which the writing has been done, and with the interesting form the sketch has taken. The writer and the Methodist public generally are to be congratulated.

The recent volume entitled "Pioneers of Light" in which the history of the work of The American Baptist Publication Society is graphically sketched performs a similar service for the field which it covers. The wider field of Baptist publications as a whole, especially magazines and newspapers, remains to be treated before the romance of Baptist publishing altogether can be understood. The volume now under review is, accordingly, both a satisfaction for all who are interested in American Methodist history and a stimulus to Baptists and others in this particular field of religious endeavor.

Frank Grant Lewis.

The St. Louis Church Survey: A Religious Investigation with a Social Background. H. Paul Douglass. George H. Doran Company. New York. 1924. Pp. ix, 327. $4.00.

The modern city is an undetermined phenomenon in the realm of sociology. The concentration of miscellaneous peoples representing diverse races, mores, cultures, vocations, and avocations, in the American city, has produced a society with which social experts are only beginning a trustworthy acquaintanceship. If the city at large remains a conundrum, how much more churches imbedded deep in the web of interactionary civic, economic, educational, and religious forces of city people? Douglass' categorical statement that "the science of city churchmanship does not exist" needs no support.

Progress is being made in an understanding of the city church. Probably the greatest single contribution to this end is offered in "The St. Louis Church Survey," a publication representing the joint efforts of The Institute of Social and Religious Research and The Church Federa-

tion of St. Louis. This mid-western metropolis, with its four hundred Protestant churches, has been studied in reference to historical growth, geographical fortunes, type urban communities, "the average St. Louis church," religious educational resources, and "the city church a high hazard." Seventy-one lists or tables, fifty-three charts, and twenty-two illustrations, besides nine appendices, furnish important materials for cross-checking the survey.

The reader is faced with such pertinent subjects as, the rural immigrant in the city, the case of the unchurched; mobility of families; the "migratory church"; the fusion of native and foreign stocks; the "lost" church-member in city life; "criteria of religious excellence" in urban churches; the problems of the scattered parish; relation of city zoning, community making, and church loyalties; black belts and the race prejudice menace; the size and type church most effective in St. Louis; Protestant objectives in urban America; and so on.

Such striking conclusions as these grow out of the work of the Commission:

> The Survey will amply show how constantly the church has been confronted by major crises and has acted not on the basis of sifted facts but by impulse and partial knowledge (pp. VI, VII).
>
> Protestantism has not succeeded in reaching any group with which it was not indigenous (pp. 40, 41).
>
> The older, better-organized, and more conventional Protestant organizations have disproportionately taken themselves to the less congested and more desirable parts of the city. . . While . . . the distribution of Protestant churches is quantitatively equal it is qualitatively very unequal (pp. 60, 61).
>
> Approximately one-third of the population of the city still lives within areas devoted to industrial use (p. 79).
>
> The churches have not conceived it as part of their task to equalize human opportunity throughout the city (p. 93).
>
> The typical church of St. Louis is a small church of the family type carrying out essentially a traditional expression of religious life with a limited program of service (p. 103).
>
> One-fourth of its (the city's) population . . . unchurched (p. 215).
>
> The final conclusion of the Survey is that St. Louis churches as a body are keeping just a little ahead of the forces of dissolution and failure. The question of the future is frankly that of hanging together or hanging separately. . . It is entirely possible that the whole colossal fabric of the St. Louis church may be worth less than its carrying charges tomorrow (p. 224).

These rather severe strictures gives Protestants reason to hold out anxiety for their urban investment in America. The social realist, though

not a pessimist, is alarmed as he faces the subtle forces undermining the ecclesiastical enterprise. This Survey, having issued its clear warning, points the way to "a new Protestant strategy" which is urgently required.

> It would seem to be obvious that any possibility of the equalizing of religious opportunity for the entire city involves religious planning of a new sort. . . It must subordinate the institutional means to the social end. It must overcome the feeling that the church as a religious organization is independent of other and merely secular agencies of philanthropy and social upbuilding. It must ask what is really the good of the entire population. How can each agency and all the agencies together serve this end? How must the church change its attitude and its ways in order that it may completely cooperate? This involves a revolutionary departure from the separate and sectarian objective of the past. Each local church has been acting alone. . . Each denomination has been trying first of all to grow. . . Protestantism . . . has rarely taken the view-point of community service. Yet such a view-point is a fundamental necessity if the church would be Christian (p. 93).

The science of social survey is still subject to evolution. This church survey, though it has gathered up some of the vital values of psychological method, labors under the definite limitations of statistical technique. In addition to array of figures and facts, it does present some important slants on attitudes, motives, and ideals of various civic and religious movements, though the author confesses that "the Survey is out of its depth when it comes to a consideration of motive" (p. 53). Other limitations present themselves to the reader: the study is largely ecclesiastical rather than religious; the interests of sectarian Protestantism stand out over humanitarian Christian objective; some principles deduced from numerical counts, which picture a threatened institutionalized Protestanism, might require revision if checked by the inner controls of its sponsors. The potentiality of Protestants must be measured in terms of moral vigor, social good-will, and spiritual dynamic, in business, in community and in home, as well as in terms of church loyalty. The "St. Louis Church Survey" is portrayed "with a social background." Therein lies its great value. Methods of measuring "social background" are still in process of improvement.

STEWART G. COLE.

What Ails Our Youth? GEORGE A. COE. Charles Scribner's Sons. New York. Pp. IX, 93. 1924. $1.25.

THE monograph, *What Ails Our Youth?* is an incisive analysis of social forces in American life that have given birth to a sick generation. Youth are of two main types, the conventional and the critical. The former constitute the majority. They are the ailing youth.

The trade-marks of these social defectives are self-evident:

> craze for excitement, immersion in the external and the superficial; lack of reverence and of self-respect; disregard for reasonable restraints in conduct and for reasonable reticence in speech; conformity to mass sentiment—"going with the crowd"; lack of individuality; living merely in the present, and general purposelessness (p. 2).

There is a wide difference of opinion among adults who venture to account for this lamentable condition of young people. Some blame higher criticism and higher education; others, neglect of the traditional gospel of saving grace. The author is convinced that the church labors under "a constricted . . . notion of the forces that make and mar character," and that the state is involving its young progeny in a social milieu motivated by subtle influences of injustice and greed. "Youth is ailing, yet the ailment is not specifically a disease of youth but of a general social order that is out of order."

The question, What ails our youth? resolves itself into the more serious and far-reaching inquiry, What ails our social culture? One issue —the educational system is faulty. The teaching profession by and large still follow the pedagogical principle that their duty is to impose materials upon receptive youth, rather than to stimulate students to deliberate investigation and evaluation of their own civilization. Too frequently the college administration suffers the control of boards of directors untutored in modern educational methods and ideals, whose main objective is the defense of the "status quo." Nationalistic and industrial ethics of the state are percolating through secondary and higher schools of learning to urge the youth of our day to adopt a materialistic and utilitarian philosophy of life.

When is youth *well* educated? When prepared for *well*-living. The vocation of living is shot through and through with religious import.

> We are called . . . to cooperate with God in the creation of a satisfactory society . . . the simple conduct and teachings of Jesus of Nazareth show the way.

Youth are not well educated when they acquiesce in the social orthodoxy of their day. They become well educated as they develop in themselves "a concrete and focalized ethical outlook" on life and learn to see issues in their native setting and to treat them critically in accord with the forces producing them. There is no school superior to "experience in making social changes" provided that they are of constructive character.

The Christian religion as expressed in behavior is ailing also. Few Christians have learned that their faith is still subject to growth. Trust

in finalities of the historic past cuts the nerve of creative development of Christian experience in the living present. Religion and education have been carried forward as two parallel traits of culture without necessary coalescence for an integrated life-perspective. Denominational educators have patterned their schools too frequently after state universities and, in the resultant keenly competitive field, have pushed religion into a corner and treated it as an academic luxury rather than a vital social necessity.

Youth, immersed in these state, church, and school conditions, and dominated by consequent orthodox ethical norms in a civilization rapidly changing in form and challenge, are conventional and share the ailment of their inherited culture.

A minority of youth have ventured to think freely and realistically. Shall we seek to crush them, or shall we listen to them as

> to fellow travelers and explorers who may possibly see in the environment what we have not seen, who may possibly remind us of something in the path already traversed that we are ignoring, who may possibly realize the difficulties ahead and strengthen our courage to meet them? (p. 73).

Coe sees in this group of progressive youth hope for Christianity and the state. He believes that "the variability of youth is a normal and proper organ for the self-revelation of God." As for sickly youth, the author sees a corrective in "conscious participation with God and fellow men in the creation of a new order of society."

> Let us, then, no longer exclude youth from the councils of the church, either local or general. . . Let us take the risk of giving real power and authority to the portion of society within which the divine quality of creativeness most readily and spontaneously leaps to its tasks (pp. 90, 91).

STEWART G. COLE.

Best Sermons, 1924. Edited by JOSEPH FORT NEWTON. New York. Harcourt, Brace and Company. Pp. ix, 352.

WHEN one essays to pick the *best* out of many thousand, he has set for himself a difficult task. When one proposes to cull the best among sermons, it is quite pertinent to ask, "Best for what?" A sermon is not an end in itself but a means to an end. Hence there cannot be any theoretically, or ideally, best among sermons. The able pastor of the Church of the Divine Paternity of New York City, Doctor Joseph Fort Newton, who has himself become one of the outstanding preachers of the day, and who has proved himself an appreciative appraiser of present-day preaching and of preachers on both sides of the Atlantic, has selected, in the volume before us, twenty sermons from more or

less prominent preachers of America. Nineteen of these are of the United States and one from Canada, quite well distributed among the leading denominations. There is a suspicion that the editor selected his twenty preachers and secured or selected a sermon from each, rather than having begun with finding superlative sermons. Selections are given from William Russell Bowie and Robert Norwood among Episcopals; Gains Glenn Atkins, Newell Dwight Hillis, George A. Gordon, among Congregationalists. Baptists are represented by Harry Emerson Fosdick and Charles W. Gilkey; Methodists, by Ralph W. Sockman, Harold E. Luccock, and Earnest E. Tittle; the Presbyterians, by Wm. P. Merrill and John E. Bushnell; the Disciples, by Burris A. Jenkins. Almost all, if not quite all, of the preachers in this collection are of the modern type. If one wishes to get a sample of what modernism at its best has been saying in the pulpit in the year of grace, 1924, he probably could not do better than seek it in this volume.

EDWARD B. POLLARD.

Bible Soul-Winners. LOUIS ALBERT BANKS. Fleming H. Revell Company. New York, Chicago. Pp. 188.

HERE is a volume of fourteen sermons, and not a discussion of how to win men. Doctor Banks has an interesting way of putting things, no matter what may be the subject under discussion. He has published evangelistic discourses before, under the title "Thirty-One Revival Sermons." There is the habit in this preacher's method, of keeping close to human interests, which habit is essential to any large influence over masses of men. It is difficult, however, to see how the so frequent use of quotations, often lengthy quotations, which characterizes these sermons, can be conducive to the exerting of that influence over the hearer which would result in stirring the soul to a personal decision. A piece of poetry adorns almost every page. A man who is dead in earnest after a soul hardly has time to gather posies along the path he travels in pursuit. One wonders, therefore, whether these sermons were actually and successfully used in evangelistic meetings, or were merely intended to furnish other preachers with suggestions. From this point of view they are not devoid of interest.

EDWARD B. POLLARD.

Evangelism in the Modern World. Edited by Two University Men. New York. George H. Doran Company. 1924. Pp. xvi, 140.

BEFORE us are ten essays, or addresses on various phases of the evangelistic problem, by ten English and Scotch preachers and educators. The

little volume was evidently designed to throw light upon the work of evangelism from the view-point of modern thinking. The editors say:

> In this book an attempt is made to indicate some of the lines along which such (modern) reinterpretation must run if it is to reach the heart of the Christian faith and witness, and best reveal its relation to the needs of the age.

Particularly such matters as the contribution of the New Psychology to the understanding of the human soul; the reinterpretation of the Cross "in the full light of God's Fatherhood"; a revaluation of the kingdom of God as preached by Jesus, so that the glaring contrasts between the ideals of Jesus Christ, and the facts of modern life, will be made to confront men's consciences—these are some of the needed emphases for a new and better evangelism. With reference to this point of view the topics and the writers have been selected. Principal A. E. Garvie discusses "The Place of Evangelism in the Modern World"; Rev. J. Harry Miller, of New College Student Settlement, writes on "Evangelism and the Church of Today"; Prof. George Jackson, of Manchester, considers "Evangelism and the Higher Criticism"; Principal Henry Townsend, of Manchester Baptist College, writes on "Evangelism and the New Psychology"; Rev. Frederick C. Spurr, on "Evangelism and the Materialistic Spirit of the Age"; Dr. John Douglas Adam, on "The Approach to the Modern Mind"; Rev. W. Mackintosh Mackay, of Glasgow, on "Sin in the Preaching of Today"; Principal W. M. Clow, on "The Preaching of the Cross"; Rev. A. Herbert Gray, "The Kingdom of God in Evangelism"; and Rev. E. A. French, on "The Present Opportunity for Evangelism."

These addresses will be found helpful to those who seek better evangelistic ideals and methods.

EDWARD B. POLLARD.

The Work of the Pastor. CHARLES R. ERDMAN, D. D., LL. D. Philadelphia. The Westminster Press. 1924. Pp. 257. Price, $1.75.

THE Professor of Practical Theology in Princeton Theological Seminary has given us one of the most comprehensive treatises on the work of the church and of the pastor that has appeared in late years. Indeed, there have been few attempts to cover the range of the duties of the pastoral office, since certain new sciences, such as psychology, biology, and sociology have made their rich contributions to the better understanding of the human materials upon which, and with which, the pastor must do his work. It is to the chapter on "The Pastor and Christian Education" that one naturally turns to discover how far the modern changes in the emphasis

of church life have been reflected in a book designed to aid young men preparing for leadership in the churches of today. This new element is not lacking, nor is it conspicuous. Relatively large space is given to the rejection of the word *religious* as applied to education. This term " religious education " has come to have a technical meaning; and " Christian education " is used of the work done by Christian colleges. Of course religious education done by Christians in Christian churches should of necessity be Christian; just as religious education done by Jews will be Jewish.

The book is altogether sane and helpful, especially in those parts which treat of the pastor's relation to various classes of people. There is no index. A bibliography for each separate chapter would have added to the value of the book.

EDWARD B. POLLARD.

Now I Know, A Primer of Faith. JOHN ARCHIBALD MACCALLUM. New York. The Macmillan Company. 1924.

THE pastor of the Walnut Street Presbyterian Church, of Philadelphia, gives us what may be termed a popular treatise on theology from the point of view of personal experience. Recognizing the fact that the day of external authority is past, that propositions propounded by authority to be believed without question no longer affect men's thinking and conduct, Doctor MacCallum seeks another basis for Christian truth, and finds it in the vitalizing experience he has enjoyed and all others may share. The method is not new—the author does not pretend that it is—but it is newly applied to the old ideas of religion and made to throw fresh light upon them.

That somewhat vague individual known as " the man in the street " is much inclined to throw away religion with the discarded authority that once taught it; but, as often happens, he is wrong. We gain nothing, however, by berating and denouncing him; he will be convinced of his error only by an appeal that finds some response in his own heart and mind. Just that sort of appeal is made by this book. On the " jacket " is a suggestion that it would be well adapted to the uses of adult classes of discussion groups. Few things would be more beneficial to such a group than a careful reading of the book, followed by a candid talking over of its chapters under the guidance of a leader who has himself had such a vivid personal experience of truth as Doctor MacCallum himself has enjoyed.

HENRY C. VEDDER.